

CANAAC expresses concerns over minorities and world peace

Keith Knight

MONTREAL, QUE. — When the two white South African churches were suspended from membership in the World Alliance of Reformed Churches (WARC) last August, it sent shock waves throughout that nation.

That was the report which came back to the Caribbean and North American Area Council (CANAAC) of WARC when it met here February 3-5. The annual meeting brought together 70 men and women from 17 denominations to deal with recommendations out of the Ottawa meeting.

The Nederduitse Hervormde Kerk, one of the two suspended churches, has withdrawn its membership. The other, the Nederduitse Gereformeerde Kerk, has stated that it will continue to be an inactive member. Both churches were suspended over their stand on apartheid, the separation of blacks and whites in both church and state.

At the Ottawa meeting last summer the Alliance had elected Dr. Alan Boesak as its next president. Dr. Boesak comes out of the Coloured church in South Africa.

The Caribbean and North American Area Council is probably the wealthiest of area councils within WARC and has sustained the World Alliance for most of its 100 year history. CANAAC decided to contribute \$10,000 towards travel and secretarial expense for Dr. Boesak so that he can effectively carry out his world-wide work.

Women's concerns

An obvious atmosphere of women's equality carried over from the Ottawa meeting into this Montreal annual meeting. The equality issue centred not so much on women in office (since some denominations already have women ministers) but rather on the use of women's gifts in various committees and department heads of the World Alliance.

See story on page 6.

Most recommendations involving the role of women were expanded to include "other minorities" such as blacks and Caribbeans so that the structure of the World Alliance would reflect broad diversity rather than lily white North American leadership.

Dialogue

The Committee on Cooperation and Witness reported on ongoing dialogue with Lutherans, Baptists and Roman Catholics. There was also a concern for the tight budgetary restrictions which plagued the Caribbean churches and which made it virtually impossible for young men in those areas to study for the ministry without some direct North American sponsorship.

It was out of that concern, too, that it was decided to hold the next annual meeting in the Caribbean, either Cuba or Jamaica.

CANAAC also sent off a letter to Prime Minister Trudeau, expressing appreciation

for hearing of the planned March conference of First Ministers and Native and Northern Leaders in which the matter of native rights will be aired. The letter said, in part, "We urge ... the leaders to conduct negotiations with good faith and in a manner which would set an example to countries in other parts of the world who are dealing with minorities."

The Committee on Theology, which works on a five year cycle of research and writing, spent most of the days in Montreal trying to come up with a new topic. It had just completed a 300-page book entitled A Covenant Challenge to our Broken World.

Given the threat and discussions centering on nuclear disarmament, the Committee on Theology came up with this as its new theme: Jesus Christ, The Peace of the World. It will deal with three specific areas: gifts of peace, the context of "unpeace," and the gifts of peace in the world of the future.

That report will be ready when WARC next meets in 1988.

The Christian Reformed Church has a full member on that committee, Dr. Neal Plantinga, who was recently appointed to fill a seat which has been occupied by Dr. Fred Kloster for several years. Dr. Plantinga, a noted Christian Reformed theologian, is expected to provide Reformed scholarship to the committee.

The work of the three committees of the area council set the agenda for the three day annual meeting, located in Chateaugay just south of Montreal.

QUAKERS
SAY NO TO
ALL WARS
RECONCILE
ALL DIFFERENCES



Being a pacifist can be fun

This lady seems to enjoy the opportunity to speak out against all armament and all war. Her message is simple: be reconciled.

I could never walk around with a sign like that. First of all, to say, "be reconciled," is like saying "be converted." Which is all right for an evangelistic message, but how does that speak to the problems of national defence?

Secondly, the question of armament is too complex that I could put my position on a piece of bristol board small enough for me to carry.

Then there are the additional headaches of walking along with others who have a completely different agenda, of giving an opportunity for revolutionary characters to express themselves, and the total impact of the protest which may run counter to anything I may have in mind.

Am I being too scrupulous? Should I simply go for a desired action, never mind the message?

I see another scene. I am marching along in an army as a soldier. I have my own reasons for defending my country: Romans 13 and all that. The other soldiers around me do not share my views. The sergeant is a mercenary character who likes barking at people and thinks of killing as an adventure.

If I can march to war with people who have another agenda, I should also be able to march for peace with other-minded people.

Next time I will carry a sign too. It will read: "Reformed people support only justifiable wars. Since a nuclear war obliterates rather than overpowers it cannot be considered a justifiable war.

Get off the nuclear binge. Don't test cruise missiles!"

If I write small enough it can go on a regular size piece of bristol board. Maybe my wife can help me carry a bigger sign.

BW

More than Joe Clark lost

Ben Vandezande

Canadians across the country watched the show, painful twisting fall of Joe Clark from his leadership perch. One does not have to be a Conservative to be embarrassed by what happened in Winnipeg.

For some time now, all three parties have elected their party leader at a convention. And as Paul Marshall puts it, "All of them, in their own party structure are downgrading the leader." The leader is caught in a bind. If he concentrates on

doing his homework in parliament the people at the convention won't know about it. This is in large part due to the fact that the Liberal government also bypasses Parliament and uses the media for many of its pronouncements.

When Mr. Trudeau wants to make a statement on policy he often does so outside of parliament. The Liberal government has often resorted to "orders in council" to make decisions on many significant issues. This means that Parliament will not debate them. The result is that Parliament is becoming less relevant.

What are the opposition parties to do? If you want to get press attention you have to say something inflammatory. Then you'll get on page one. Several of Mr. Clark's speeches he's given around the country have been close to demagoguery. But, what else is he supposed to do?

The scene at the Conservative convention was more than the lonely vigil of one man. It reflects something more profound.

First, it reveals a party which meets for several days without allowing for serious input on policy. Yet, when it comes to electing a leader allows for a tyranny of the minority.

Second, it reveals how small a role elected members play in their own party. They are the ones who see Clark firsthand in Parliament and at the policy setting level and they are excluded from making the choice.

Third, it points to a political system where winning at the polls is everything. The Conservatives are looking for a leader who can guarantee electoral victory.

Fourth, it leaves all three parties without a leader strongly in control of his party for the next five years. It is a situation which will not encourage much in the way of good parliamentary rule. In fact it paves the way for a new autocrat.

Finally, the collapse of Clark's leadership reveals a party with no principles. Does the Conservative party under Mr. Clark represent more than a party whose guiding principle is to win the next election?

Reformed Theological Seminary in Hungary in its 445th year

DEBRECEN, Hungary (RES) — The 445th school year at the Reformed Theological Seminary in Debrecen, Hungary, is now at mid-term. The Seminary was established in the year 1537, in the early days of the Reformation. At that time the entire country of Hungary accepted the Reformed faith and the city of Debrecen in the eastern part of Hungary was called "the Calvinistic Rome." It is one of the oldest

Reformed theological colleges in the world.

Today, under Communist rule, the Seminary struggles to exist. The student body becomes smaller each year and at present there are only 90 students in the five-year seminary. The Communist government uses all the regulations it can invent to dissuade the young people from choosing the church ministry for their profession.

In this issue:

Questions around armament and the cruise missile p.p. 12, 13, 14

Viewpoint

Is history repeating itself?

It is fifty years ago (half a century) that Adolf Hitler came to power in Germany. It's a horrible anniversary. Who could have anticipated in 1933 the destruction that this dictator would bring to Europe?

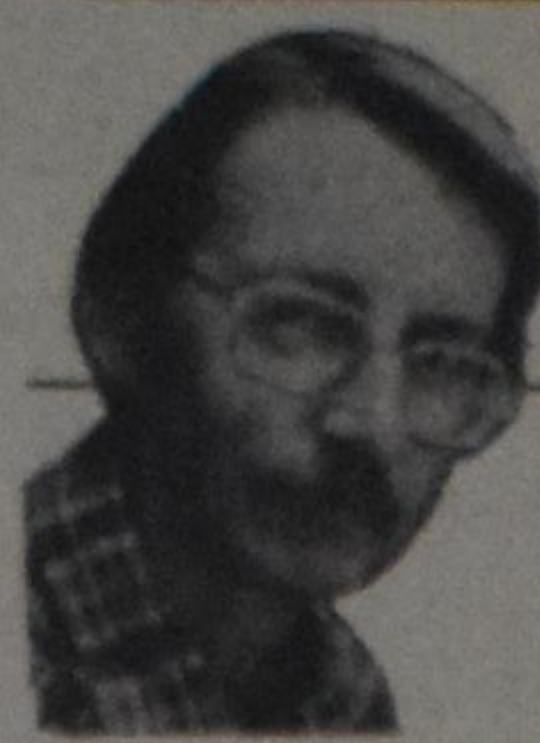
Perhaps the scope of his destructive reign could not have been foreseen, but many saw the evil tendency of National-socialism, the political belief system that Hitler and his friends spouted out.

It is heartening to read in the October issue, 1983, of "De Standaard", a Christian political daily from The Netherlands, how National-socialism and Christianity were seen as diametrically opposed to each other. The racist theories of National-socialism were clearly exposed as social Darwinism, contrary to the Scriptures. National-socialism was called the religion of the blood, while Christianity was seen as the religion of the Spirit. The first emphasizes the birth of man; the second, the re-birth of man.

How devastating such an error can be has been documented by thousands of pictures, films, stories and monuments. When millions of lives are snuffed out because the group that had the power believed the wrong thing, it's then that we realize the importance of right belief.

It's sad to know that while some Christians saw through the unscriptural, unspiritual religion of National-socialism, many others were fooled by it.

In the same issue of "De Standaard" we read: "The German Christians follow



Bert Witvoet
Editorial

Hitler by the thousands and again thousands. Though the National-socialist movement has its origins in Roman Catholic Bavaria, most adherents, now that the Roman Catholic bishops have declared themselves against certain points of Hitler's program, come from evangelical Christianity. According to a Catholic Centre paper, the movement is supposedly 99% evangelical Furthermore, many Christians see Hitler as the national champion of freedom ... who will make Germany great again, who will purify political and social life from revolutionary influences, and who will above all stop the threatening flood of communism."

This is a sobering paragraph. To think that evangelical Christians looked upon Hitler as a saviour who would rescue them from the evil of communism. As if Beelzebub will drive out Beelzebub.

We do well not to follow suit. Sometimes we are so intent on opposing com-

munist today, that we are willing to overlook faults in those we hail as the saviours of the West. Today, too, social Darwinism, in the guise of "free enterprise," wants to save us from communism. In the meantime it slays its millions throughout the world with unfair trading practices and support of wicked regimes. Backed up by military sales to countries whose populations are starving, it looks for economic domination.

Many evangelical Christians support this system and its leaders. President Reagan comes to mind as one of those who is seen as a saviour of the West and its capitalistic system over against communism.

Far be it from us to minimize the evils of communism. But we have been betting on the wrong horse if we think we can drive out communism with capitalism.

Strange that it is the Roman Catholic bishops again who are pointing out the flaws of the idolatrous system, as in the days of Hitler. And what is evangelical Christianity going to do?

History never repeats itself, of course. Reagan is no Hitler and the West is more than capitalism. But there is a lot to be learned from the annals of mankind.

One big lesson that we might learn is that the Scriptures are always "useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every

good work." We are never at the mercy of modern idolatries if we let the Word of God shine on man-made idols. We will always be able to discern the spirits that way, even if we can't anticipate the destruction that false religions wreak on the face of this abused earth.

What Jews have in common

A rabbi once asked his Torah class what Abraham, Isaac, Jacob and Joseph had in common. One boy raised his hand and answered, "Abraham worried about Isaac, Isaac worried about Jacob, Jacob worried about Joseph, and I forget who Joseph worried about."

After class the rabbi stopped the boy and asked him why he always looked at life "with such heaviness."

"Because my parents always worry about me," the boy answered. "They worry about my health; they worry about my education; they worry about the girl I'm going to marry some day. Why do they bother me like that?"

"You know something," the rabbi said confidentially; "all Jewish parents bother their kids. Jewish parents don't raise children; they build them."

Forty, going on twenty

The coffee shop is just a block away from the church. In fact, Old Cal can smell the bacon and eggs during the summer months when he sits out on the church lawn.

It was Saturday morning and Old Cal and I hadn't really had a good talk since we had him over to the house on New Year's Eve. I had offered to take him out for a coffee and donut and he was quick to acknowledge that he was ready for a change of venue.

"What'll it be today?" I asked Old Cal as we squeezed into a booth.

"My family," he said. It was a statement, not a suggested topic. We were going to talk about his family.

He furrowed his brow and buried his hand in his drooping beard as his mind searched the appropriate place to start.

"I've got three sons. 'Member that TV show back a few years: 'My Three Sons'? Well, I've got three sons, too."

I asked him if they lived in town. I never knew that he had family, presuming that any old gent who lives in an organ loft is probably alone in the world. He told me



Keith Knight
View from a loft

that they had all moved west to Alberta and British Columbia many years ago.

Two of his sons had settled on small farms near Taber, Alberta. The third - the youngest - was enjoying city life in Vancouver. He was worried about his youngest son.

"He just turned 40, goin' on 20. He's like a little kid again. Jimmy has four beautiful children and a dear wife. He'd rather have fast cars and loose women." Old Cal was visibly shaken, and little wonder. His son had bought a new Trans Am, a sporty little car. It was a second car in addition to the family wagon. Jim - Old Cal had nicknamed him Spud when he was a three-

year-old tyke - can apparently be found cruising through Stanley Park and down Georgia Street in Vancouver, all decked out in designer jeans and a \$110 Stetson hat. He wears sunglasses for effect, even when it rains.

"Spud wishes he was as young as his own children, fer Pete's sake," Old Cal said, polishing off the last of his apple fritter.

"Bonny - that's his wife -- found him in one of them arcades at 2 in the morning, playing them new-fangled Atari games. Kid needs a good spanking, that's all."

"So that's what they call mid-life crisis, eh Cal? I guess that we all would like to remain young forever."

"Funniest thing, though," he offered after a sip of his coffee, "when he was a young kid - a teenager - he was really mature fer his age." Old Cal began to snicker, then laugh, then roar with laughter. Truckers at the counter glanced back over their shoulder to see what all the commotion was about.

I bent over and whispered: "What is it? What's so funny?"

It took him a while to compose himself. "When he was a teenager he always drove a beat-up old Volkswagon. Didn't bother him none that his friends drove hot cars. Look at him now."

I asked Old Cal what he thought caused Jimmy's teenage antics. "Came out of the blue. He worked for the same insurance company out there for 20 years. Lived in the same house for most of those years. Car's six years old, same old friends. I jest guess that he wanted a change; fed up with ev'rythin' bein' the same."

"That's the way lotta folks are today. Nobody wants to settle down to one job for life or one house for 30 years. Some fellers don't even want one wife for life."

Old Cal picked the crumbs out of his beard. "I've bin thinking 'bout flying to Vancouver to talk to Spud. Whadyou think?"

"Do you feel up to it?" I asked. "You still look pretty spry."

He stood up and danced a little two-step. "What do you think?" he asked again, with a twinkle in his eye.

"Go!"

Calvinist Contact

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Letters

Stepping out of the vicious circle is difficult

I'd like to compliment you on your excellent editorial "Before we open that can of worms" (Jan. 21/83). You deserve our thanks on two counts: first because you've reopened the nuclear arms discussion; second, because you've gently and rightly pointed to the possible pitfalls in it, namely that we may well fall into extreme positions, and that we may be tempted to test one another's faith commitment according to the stand taken on this issue, possibly the most important one facing us today. Your warning deserves to be heeded and your invitation taken up, not only within the pages of *Calvinist Contact*, but within our homes and churches too.

My inclination is toward nuclear pacifism. Total disarmament for any one country or group of countries is probably unworkable today. But nuclear disarmament by a single country is possible, I believe. Not only is it possible, it's also desirable if not unavoidable if we're to escape being vapourized. I can see no way we can sidestep this outcome unless we do something concrete to lessen tensions and to show our good faith. (By "our" I mean the NATO nations, at least).

The least we could do would be to

begin with a unilateral "freeze" on further weapons deployment and development. By recommending this one-sided action I don't mean to imply that we leave the Soviet Union to do whatever it pleases. We would have to press them hard to do the same using all means at our disposal, the most important of which would be world opinion.

Along with this freeze we would have to act less belligerently toward them and more conciliatory. This does not mean bunking down with them right away; the shock would be too great for both of us. Rather, the idea would be to gradually create a climate of peace and friendliness. We want the Soviet leadership and the Russian people to realize that this is not a ruse, a trap: it is and will continue to be a gesture of genuine love and friendship.

As with any arguing couple, or even hating enemies, such gestures of friendship and reconciliation are often misunderstood, suspected, and sometimes rebuffed. But I believe that if we are serious in our intent we will have to persist, and persist, and persist. There is no other way, as we all know in our own relationships. Stepping out of the vicious circle of fighting is incredibly difficult; the person who wants to

take the first step has got to be strongly committed to the healing of the relationship because he'll take all sorts of abuse in trying to do it. There are no alternatives: continued threatening will only cause the other person to return and escalate the threats; it will not make him see the "error" of his ways - as if the "error" weren't shared.

I do believe that God rewards such faithful actions. I wouldn't venture to be more specific; who would want to say that the Soviets would immediately lay down their arms in response to our panoply of peaceful actions? Not me. Maybe we would first have to suffer through some horror before peace began to dawn. After all, we're not blameless in all this; God's judgment on us may have to come first. But through that darkness the morning star will have risen and the dawn will not be far behind.

It seems to be that what scares people most about such a scenario is that it's not without risk. In a way we are inviting aggression. That is quite true; but surely that is the risk all peacemakers take? There is no secure, sure road to peace. Christ knows that; and so should we his disciples.

Douglas Ball,
Mississauga, Ontario

Bishops should focus on good news

I will not reply in detail to Mr. Ball's lengthy letter in the February 4 issue. For a more in-depth critique of the Catholic bishops' declaration I refer him to my article in the March 83 issue of *The Guide*. Let me focus briefly on the heart of the matter.

If there is one thing we may expect from the Church, it is a critical evaluation of society's spiritual malaise and a prophetic call for repentance addressed to *all*. And if there is one thing we should *NOT* get from the Church, it is a faulty analysis of social and economic wrongs. The bishops' statement fails on both points by blaming our social and economic problems exclusively on government, business and societal structures. Not surprisingly, Dennis McDermott, president of the Canadian Labour Congress, hailed the statement as a godsend.

I draw Mr. Ball's attention to the following:

a) Bishop Bernard Pappin, one of the eight bishops on the commission that issued the paper, dissociated himself from its contents by calling it "too socialistic."

b) The *Toronto Star* first used the term "Marxist" for the bishops' analysis.

c) Cardinal Carter of Toronto laments that some of the R.C. Church's best people "have fallen prey to communism."

d) Douglas Roche, M.P., a Catholic himself and an ardent defender of the poor, repudiates the bishops' analysis in forceful language.

e) Anglican primate Archbishop Edward Scott criticized the statement, warning that it is risky

for church leaders to get into details of economic policy.

On January *The Toronto Star* reprinted an article from *The Washington Post* by George F. Will that ended with the following perceptive observation:

There are U.S. bishops capable of

discovering that Jesus, were He among us now, would favour higher marginal tax rates. But what Dean William Inge said cannot be said too often: Christianity is good news, not good advice.

Ed Vanderkloet,
Rexdale, Ontario

Ulysses, phone home!

I wholeheartedly endorse the feline feature in C.C. of January 14. But why is Mr. Martens so apologetic? A cat a very ordinary animal? A dog maybe, but a cat? No way. I have one here; it's sitting on this table, trying to catch the paper as it comes whizzing past her nose on the carrier return. I have had a dog, too, when I was a boy. He fetched things, like sticks and leaky tennisballs. This cat doesn't fetch anything. I do. Like heavy loads of "Kitty litter" and "Flavormorsels." Come to think of it, this cat doesn't do much of anything. Well, that's not quite true. She has been doing a bit of singing lately. Lovesongs mostly, and at night. Her name is Penelope, and I think she is waiting for Ulysses. That could be some time. The war is not over yet. That is between the vet and I. If I give him sixty-five dollars, the Trojans win, if I do not, the Greeks win, and Ulysses will eventually come home. Isn't history marvellous? Every time I open the gate I peek nervously about; you know the story, he has disguised himself, the clever rogue.

In the wee hours of the morning I lay awake as Penelope's singing echoes through the halls. "Let's get the stupid beast fixed" says my wife; a cat lover herself, with feeling. But who am I, to deny this creature the right to motherhood? When I had the dog, things were much simpler, he was a he. And he fetched things. This cat never fetched anything. But that is not quite true. Actually, thirty-seven so far. Thirty-seven highly motivated tomcats. Not all at once, fortunately, but one by one. Their whiskered faces popping up in the window at night. Ulysses, please phone home. The Trojans better win. But who am I to change the course of history?

Meow now.

John Oosterdag,
Mississauga, Ontario

Something to say?

voice your opinion in the form of a letter.

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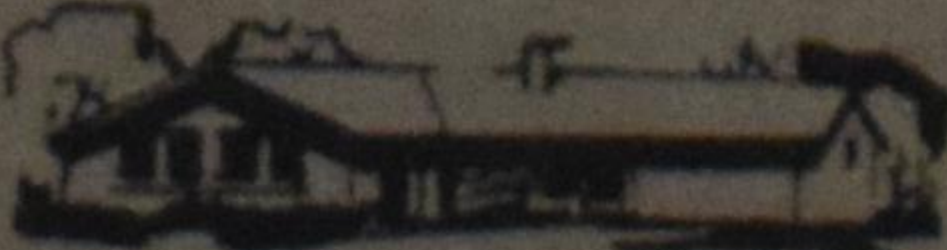
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Pastoral Pondering

Live out that kingdom vision

† As reformed Christians we believe that all of our society and culture including the area of government, at whatever level, comes under the redemptive power of Christ. Since we take this seriously, it will mean that all of us who are eligible and able will get out and vote during the next elections, making good use of one of our important privileges and freedoms. Those who don't have such freedom realize how much they are missing!

There is also a need for more Christians with a "kingdom vision" to become more actively involved in government. Our country is crying for firm Christian leadership!

Pastor A.C. Leegwater,
First Chr. Ref. Church,
Thunder Bay, ON

Knocking on the door of heaven

† A neat little, thought-provoking paragraph appeared in a recent "Reach" sheet published by the Chr. Ref. Board of Home Missions. It said: "The church has many organizers, but few agonizers; many who pay, but few who are interceding. People who are not praying are playing."

"A worldly Christian will stop praying, a praying Christian will stop worldliness. Tithes may build the church, but tears will give it life. That is the difference between the early church and the modern church."

"Their emphasis was on praying and ours is on paying. When we have paid, the place is taken, but when they prayed, the place was shaken. In the matter of effective praying, never have so many left so much to so few. Brethren, let us pray."

Is this what we need? To learn to pray, to agonize, to shed some tears for the sake of God's kingdom and church? How about coming out to the church this Wednesday at 1:00 p.m. for a session of prayer and agony. Come, brethren and sisters, let us pray together.

Rev. H. Salomons,
First Ladner Chr. Ref. Church,
Delta, BC

Classis Hamilton met in January

On Wednesday, January 19, Classis Hamilton met in session at the Trinity Chr. Ref. Church of St. Catharines under the able chairmanship of Rev. H. VanderPlaat. The meeting began on a sad note, with the news of the tragic automobile accident which claimed the lives of three Calvin College students, one of them being Dave Lock, a son of the Bethel, Waterdown congregation and another Dave Tamminga formerly of Willowdale. We also mourned the passing away of a beloved brother and often delegate to classis meetings, Mr. Anton Lammers. Mr. Lammers was the vice-president and corresponding clerk of the First Church in Hamilton.

Two new pastors were welcomed to Classis, Revs. Kenneth Baker (Immanuel, Hamilton) and Jan Pereboom (Niagara Falls), and we noted with regret the departure of Revs. Jacob Kuntz and Jim Poelman. The new congregation of Bethany, Fen-

wick, gladly announced plans to install its first pastor, Rev. A. Dieleman, on May 8.

In the way of business many routine matters were dealt with in the reports of delegates to denominational and classical boards and committees. The Classical Treasurer reported that the percentage of monies collected for denominational quotas decreased in 1982. The Classical Home Missions Committee reported on the annual "Evangelism Leaders Co-ordinating Meeting" scheduled for Feb. 5. In connection with the report by the Campus Chaplain, we were particularly pleased to hear of the challenging ministry Rev. Geisterfer has been able to conduct among the Chinese and Muslim students at McMaster University.

Classis continues to pursue contact with the Reformed Church of America, Classis Ontario, and our contact person was instructed to confer with Classes Huron and Toronto in charting a more promising course toward increased fellowship between us and the RCA.

A couple of decisions were made with regard to current social-political issues. In response to proposed Bill 138 (which would make sex education mandatory in Ontario schools) Classis sent a letter expressing its concern to the Minister of Education and also asked for cooperation from the Council of Chr. Ref. Churches in Canada in opposing this Bill. A letter was also sent to the Minister of Consumer Affairs

expressing the concern of Classis Hamilton regarding the offering of soft-porn Playboy productions on "First Choice" pay-TV.

The next meeting of Classis is scheduled for May 11 at the Riverside Church in Wellandport.

Kenneth A. Baker

From the waterfront

† In August of 1982 I boarded 44 ships, mostly by myself, sometimes accompanied by others such as the pastors Peter Brouwer of New Westminster and John Groen of Burnaby. I have already lined up other colleagues for the near future! In spite of the fact I am somewhat hesitant to provide busy pastors with extra work, some of them suggested that it is the only way to get a taste of this worldwide mission and a clear picture of all the aspects it entails. Some info. on the number of ships visited last year: January: 37; February: 27; March: 40; April: 29; May: 30; June: 34; July: 36; August: 44; and September: 38.

Rev. J. Dresselhuys,
Telkwa (BC)
Chr. Ref. Church

Bob Lodewyk

who is an R.B.I. graduate, has served as a CRWM missionary in Nigeria and is presently working full-time in a congregation with youth, education and outreach, has license to exhort, is available for a call. As consistory of the Red Deer Chr. Ref. Church we recommend him for consideration by the churches for a similar position.

He can be contacted at:
119 Selkirk Blvd., Red Deer,
AB T4N 0G8 phone: (403) 343-1629

In Memoriam Rev. Henry

On Wednesday December 8, 1982 the LORD took unto Himself quiet suddenly one of His faithful servants, Reverend Henry Numan Sr. Although it became evident for those who knew him that he was in failing health, being eighty-years already, the end for him came nevertheless quite fast. He had counted on the fact that he would retire from his labours at the end of this winter season.

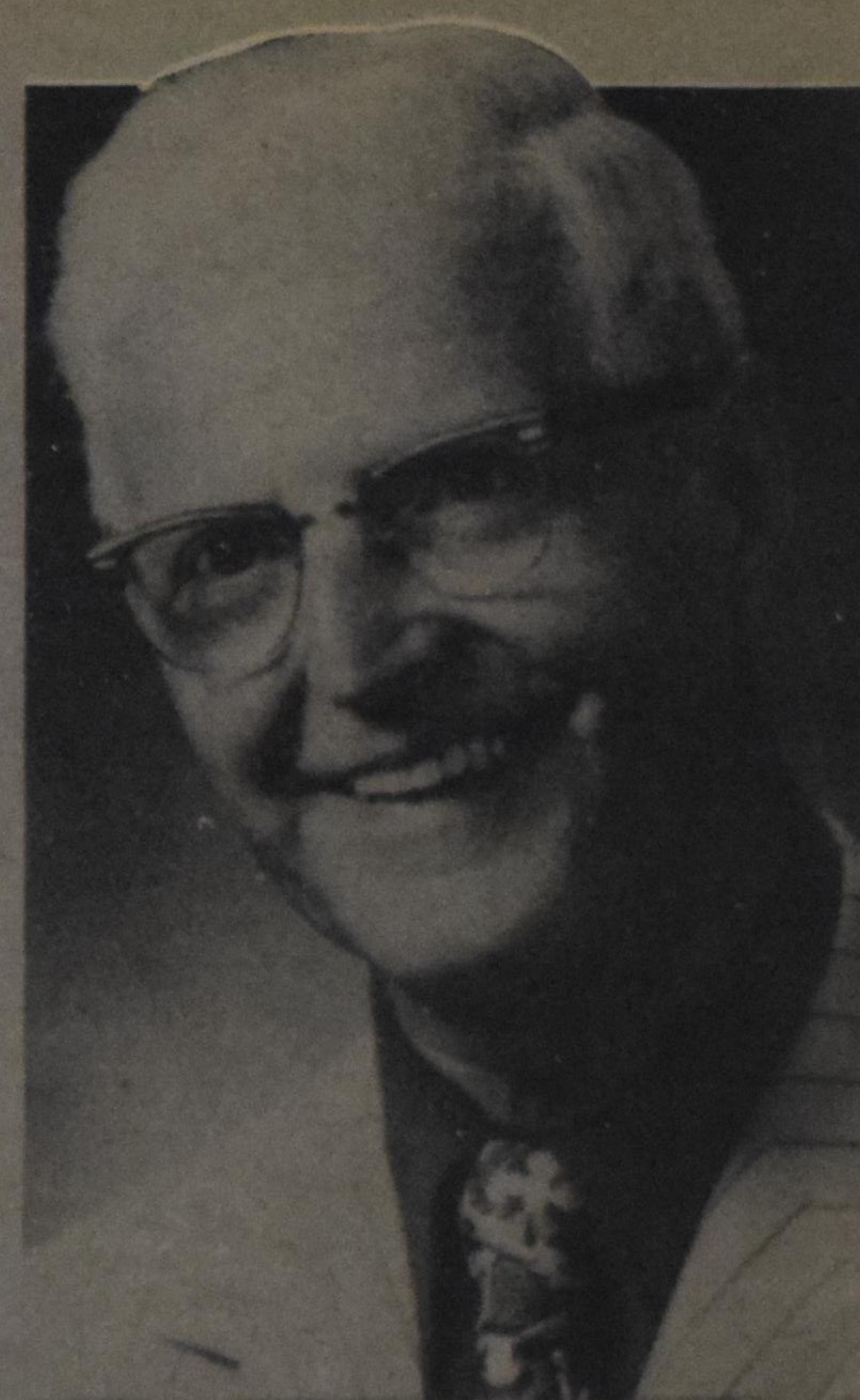
Every Sunday morning he preached in the mobile park where he lived, and every Tuesday evening he conducted a Bible study in the Bradenton Chr. Ref. Church. He related to me on his deathbed: "when the LORD calls we have to follow, but I never thought about finishing this season so soon." He was in the hospital only five days. During the first days there was still hope for recuperation, but after the third day it was obvious that the LORD expected his servant to come home. He was ready for it. All of a sudden it went so fast. Only a few children could arrive in Florida on time to bid farewell to their father. Also his wife, Rita, had a lot to digest mentally during those last days.

One week before he passed away we talked together about his preaching. I attended the service when he preached about the parable of the ten virgins. The next Sunday he preached about the parable of the talents. In that sermon - his last one - he stressed emphatically: "the day of reckoning is coming." He said to me: "It will be Christmas very soon. I had planned to preach in the advent season about the question: What Child is This? You better take my place next Sunday, the work must go on!"

With reverence I turned the leaves of his diary. He listed all his sermons, and wrote some remarks about the sermon, the congregation or himself. There it was: "Nr 4921 November 28, 1982, Matthew 25:14-30. I am dead tired!" He would have willingly finished nr. 5000!

Henry Numan Sr. - Senior, yes because there is also a Henry Numan Junior. He was ordained by his father to the Ministry of the Word in the Christian Reformed Church of Peterborough on September 20, 1967. And I read somewhere: it was done with undisguised joy!

Henry Numan Sr. was born in Wolvega, Fries-



Rev. Henry Numan Sr.

land, The Netherlands on August 2, 1902. He attended the elementary school, and graduated from Teachers College in 1921. He started his career as a school teacher. He received also a degree in the English language, which qualified him in 1945 to be an interpreter with the Allied Forces.

Halfway through a seven-year teaching period in an elementary school, he felt the calling to the ministry. He prepared himself for the admission to the university, and saw himself enrolled at the Free University at Amsterdam in 1929. He completed his studies in his fifth year, October 27, 1933.

One date follows the other: November 9, 1933 preparator examination at Classis Heerenveen. Henry Numan was declared eligible for the office

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Most chaplains are appointed to one hospital by their denominations or even appointed after due process by the board of a hospital. This naturally is the case in the large institutions like the General Hospital and the Hospital for Sick Children in Toronto. They are the central figure and responsible co-ordinators of the work of chaplaincy. When we meet (first Friday of the month) as chaplains of the Princess Margaret and of the Wellesley Hospital, (two institutions under one roof!) we do so under the direction and leadership of a young lady, who is ordained to this work in the Lutheran Church. Not as a deaconess, but as a minister!

Due to circumstances, some brothers with a special concern for the work with patients, chose another way: a minister for the hospitals not connected with one institution (or two), but a minister for patients from our denomination, coming from outside Toronto.

During the first year (1982) I have experienced that indeed there is a need to be filled here. One is amazed how many patients from far and near end up in one of the Toronto hospitals. I meet patients

coming from Thunder Bay as well as from Niagara Falls, from close to Sarnia as well as close to Ottawa! The farthest distances were from Grand Rapids and from Groningen, the Netherlands! I found them in the General, the Western, the Sick Children's, St. Mike's (St. Michael's), St. Joseph's, Sunnybrook, Lyndhurst, the Princess Margaret, the Wellesley and in several other hospitals.

They come into all these hospitals because each hospital has its own highly skilled specialists and very far developed treatment centres! I meet patients who are hospitalized because of very serious ailments, or because of very specialized treatments, i.e. test, surgery, etc.

To my least serious patients belong those who have to undergo open heart surgery! Single, double or triple bypasses are done (almost) as a routine matter. This shows the amazing development that has taken place during the last years in medical science! If you think you see miracles at meetings of faithhealers, live or on T.V., and you praise the Lord for it, drive a week with me from the one hospital to the other and you will not have enough words to praise the Lord for the miracles He works by using the means of doctors and nurses, and so many others involved in the struggle to help, to cure, to save human lives!

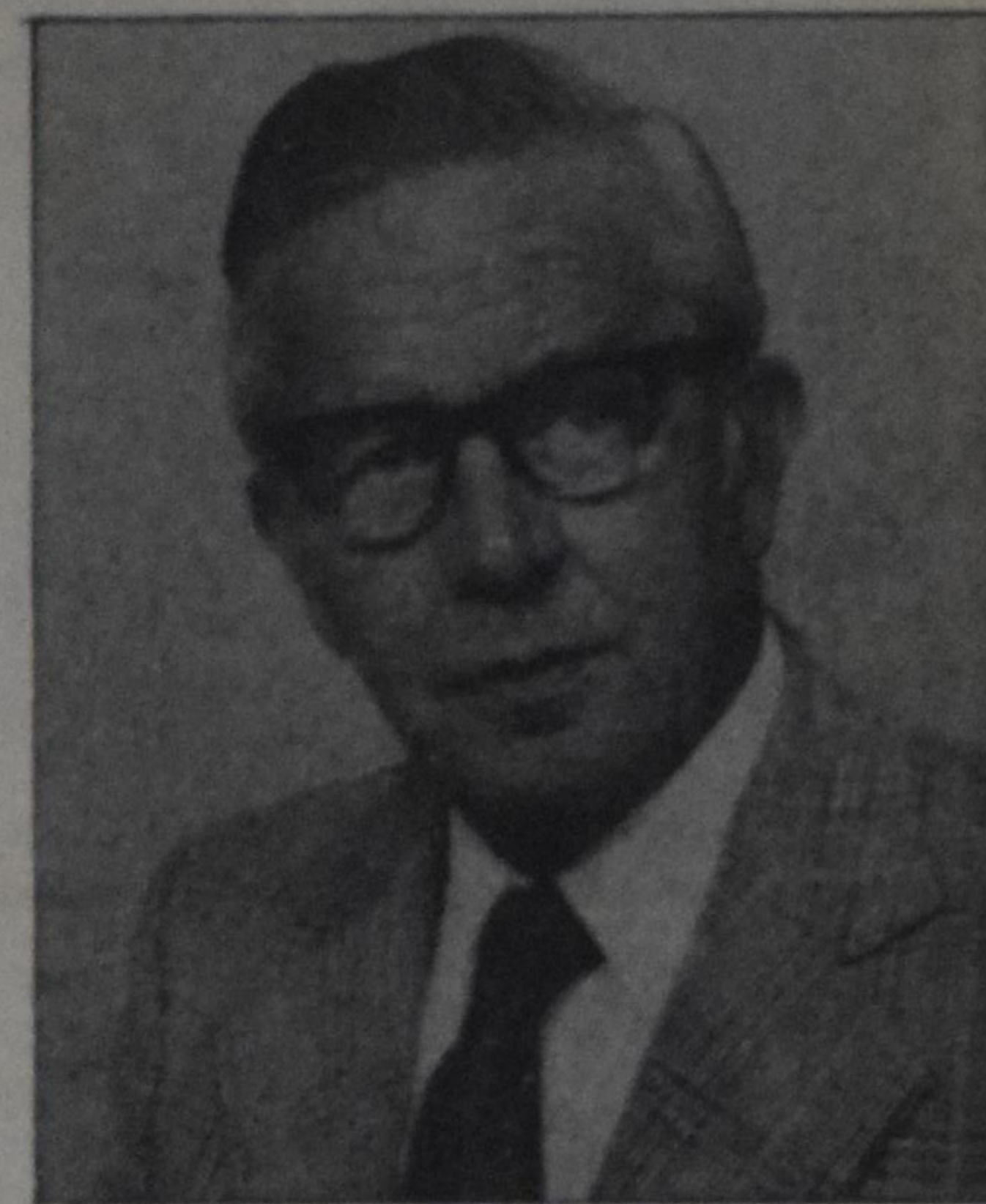
But you will also become perplexed by the many questions that come up as a result of this amazing progress! It calls for

a meeting between doctors and pastors, also in our circles. I have seen family members facing agonizing questions, heart rendering questions in their meeting with doctors about what to do or what not to do for the patient, who is hovering between life and death.

But this ministry of members of the church, far and near, is only one part of my task. The brothers who initiated this work, also by their financial contributions, felt a burden also for those who are admitted to a hospital and have no pastor to assist them, especially those of Dutch background. People who had never been acquainted with the Gospel of the only comfort in life and in death.

It is especially here that one experiences how the Lord leads our feet in bringing the Gospel to those who thought they could walk without Him and without Jesus Christ as their Lord and Saviour! Then, when the last realities have to be faced, all the theories become like nothing and all the masks come off! And so there's a cry for help, a desperate looking for a word of prayer, for an assurance of God's forgiveness for all sins. Then, too, there is the amazement that the Gospel in a nutshell is that a lost son or daughter is always welcome Home!

And so the one who is involved with hospital ministry has to be one with an outstretched hand to all whom he meets, with an open heart for all who suffer. Even more than other ministers, he has to be aware that there are other people than just his patient in that room. Otherwise, he may bring comfort to his own patient but create havoc in the life of



many of the others.

I think about that lady, lying beside my patient. She had undergone surgery recently and seemed to be sleeping. So I visited my patient and closed with reading and prayer. When I was about to leave, the other patient, a stewardess, opened her eyes and said, "Please, Reverend, will you also say a word of prayer for me?"

After the first year of doing this work in Toronto, I am not sure how it will develop! But I hope and pray that it may lead to a better understanding of the task of being involved with proclaiming that beautiful Gospel in the midst of a world where so many suffer from illness and disease. And so many struggle for healing in such an impressive way. We should be there as Christians to help and to lead in the ways of the only absolute Healer, whose healing cannot be stopped even in the moment of death!

All who want to contact me about a patient in one of the Toronto hospitals can reach me at my new address: Rev. Jac. Geuzebroek, 28 Lockie Avenue, Agincourt, Ontario M1S 1N4; telephone: (416) 292-7654.

Numan Sr. (1902-1982)

of minister in the Reformed Churches (GKN); January 29, 1934 call from the congregation of Hylgaard; Henry accepted that call; April 18, 1934 peremptory examination at Classis Leeuwarden; Henry married Ali DeVries, to whom he was engaged; May 13, 1934 ordination to the Ministry of the Word, Rev. C. VanderWoude of Leeuwarden officiating, text: Hebr. 3:5,6; May 13 1934 p.m. inaugural service of Reverend Henry Numan, text: 2 Cor. 5:19,20.

Twelve years later, in 1946, Henry accepted a call to the church at Hattem.

The LORD gave Henry and Alice seven children. One of these children, a young son, Gerard, only three years old, died on Good Friday, April 15, 1949 through a tragic accident.

In 1952 the family emigrated from Hattem to Wyoming, Ontario, Canada, since a call from the Christian Reformed Church of that town had been accepted. Thereafter Henry served the CRC at Niagara Falls since 1956; at Essex since 1963 and in 1967 when he could be emeritated at the age of 65, he accepted a call from the CRC of Collingwood and served that church until 1971. He moved with Alice to Hamilton. At the time they were married forty years, she died on May 17, 1974.

To the glory of God and in loving memory of his dear wife Alice, Henry preached about 'Gods firm foundation' a sermon on 2 Tim. 2:19. Alice was a great help to him. He lauded her soft advice in the background and her shining example in the foreground, she loved Canada, the church and its activities, especially the Ladies Societies which she helped to organize even up to the Federation, of which she was first president. Ineke Parlevliet wrote about her "she loved to sing and had a beautiful warm voice - a treat for everyone, who listened to her."

Father Numan was described by his daughter Leida as a real patriarch in the family. Not very open but a tower of strength, always pointing the family back to the Scriptures. A very loving person who cared for his family. He was proud of his children and grandchildren. He often used as text for marrying his children and grandchildren Psalm 90:1, printed also in the obituary in *Calvinist Contact* by his grandchildren, "LORD,

you have been our dwellingplace throughout all generations."

Father Numan became really a patriarch when he married Rita Van Zeumeren nee Engelen, July 17, 1975, because he was the father of seven children, and she also the mother of seven children. Together they could count 57 grandchildren! To their delight, both families are entirely compatible. I saw a picture showing children and grandchildren with Henry and Rita seated in the centre. With that picture in mind you should read the statement made by the grandchildren in the obituary: our grandfather's life of Christian faith and service and that which continues to be shown by our dear grandmother Rita Numan will always be an example to us, their loving grandchildren.

Henry and Rita browsing about for a home happened to visit Palm Bay mobile home Park, which appeared at first sight to have all the ingredients of a good place to live. That was the park where Henry received the opportunity to preach the gospel, and be a pastor to the residents. He preached here from 1975 until the end of his life. One of the members of the choir said to me: "He kept us as Christians together."

Did Henry have any hobbies? He was deeply absorbed in history. Languages as Italian and Spanish always had an interest for him. Almost every time I visited him he was busy with a crossword puzzle, and when he was not home, you could find him (and Rita) at the golfcourse. For seven years he conducted every Sunday morning, during the winter season a service at Palm Bay Park and he showed himself still a very capable teacher at the Bible study at the Bradenton Christian Reformed Church, every Tuesday evening.

This period of his life, shared with Rita, was very much cherished by him.

He was very grateful to have served his Sender until November 28, 1982, in the administration of the Word of God. Preaching from November 1933 until November 1982, almost 50 years, he had lived a full life, in Gods favour, surrounded by so many loved ones, his wife, his children, his grandchildren, and also many friends in and outside the park. *Soli Deo Gloria!*

Rev. J. Van Harmelen

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CL1402183

We shared our faith at a convent

Keith Knight

Last August the World Alliance of Reformed Churches met in Ottawa, bringing together men and women, black, brown and white from 147 different Reformed denominations around the world.

That World Alliance meets every five years. Various area councils meet annually in an effort to localize significant decisions of WARC.

That, in part, was the task when the Caribbean and North American Area Council of WARC met in Montreal from February 3-5. Seventy people represented 17 denominations at that meeting. Most familiar to us are the Reformed Church in America and the Presbyterian Church of Canada.

The Christian Reformed Church, by way of tradition, sat in as observer. There were three delegates: Rev. Leonard Hofman, the denomination's new stated clerk; Rev. William Buursma of Kalamazoo, Mi., and myself. The

last two represented the church's Interchurch Relations Committee which has been given the task of evaluating the World Alliance and coming to synod with a recommendation. That task will be difficult.

The Caribbean and North American Area Council (CANAAC) reflects a cross-section of the Reformed constituency: men and women, ministers and laity, black and white. They include black leaders from the small Presbyterian churches in Guyana, Jamaica and Cuba to the 1.7 million strong United Church of Christ in the U.S. and the 2.4 million member United Presbyterian Church.

Theologically, the Christian Reformed Church in North America could be counted among the conservatives within that group. That perspective is noticeable when one considers the issues which surfaced in committee and plenary meetings: the role of women in the church, concern for the oppressed of the world, and the theology of peace.

The meeting involved more than decisions and discussions. The situation was similar to Ottawa in that respect. There was a good deal of fellowship; talking to those from the Caribbean, meeting women ministers and sharing in their struggles, talking to a Mexican about Nicaragua, meeting fellow "Dutchmen" within the Presbyterian, Reformed and United churches.

There were repeated references to the "Reformed family." The questions which the Christian Reformed Church synod will have to face, either this year or next, are these: "How wide are we willing to stretch our arms in embracing those who share the Reformed heritage, creeds and perspectives with us? What is in it for us and what can we give them?"

All those who spent the three days at that secluded convent/retreat centre were enriched by the decisions which were made and the cultural nuances to which they were exposed.

Warm friendship in cold Montreal

MONTREAL, QUE. — When you come from Jamaica, Montreal in February is cold. The temperature hovered around

freezing and there was virtually no snow. Delegates to the meeting of the Caribbean and North American Area Council of the World Alliance of Reformed Churches were not experiencing a typical Montreal winter but it was still cold enough for them.

For those who spoke only English, the cab ride from Dorval airport to Maison D'Youville in the village of Chateauguay was painfully long. Normally a 30-minute drive, cabbies often got lost in trying to find the Grey Nun centre and fares ranged from \$25 to \$55 dollars for the one way trip.

The French-language menu in the cafeteria provided too much of a challenge to many anglophones so they simply pointed at the food and ordered "that."

Proximity to the Christian Re-

formed Church's harbour ministry proved to be irresistible to Rev. Leonard Hofman and Rev. William Buursma. They both spent an evening with Chaplain Hans Uittenbosch who took them aboard a Russian and a Dutch ship and showed them the "other" side of Montreal.

There were those who enjoyed walks in the fresh air outside the secluded retreat centre. There were also those for whom it was too cold in their bedrooms, never mind going outside to get colder.

Dozens of friendships were made or strengthened. When they parted company on February 5 there was some consolation among the delegates that they might see each other next year in Cuba ... where it's warmer.

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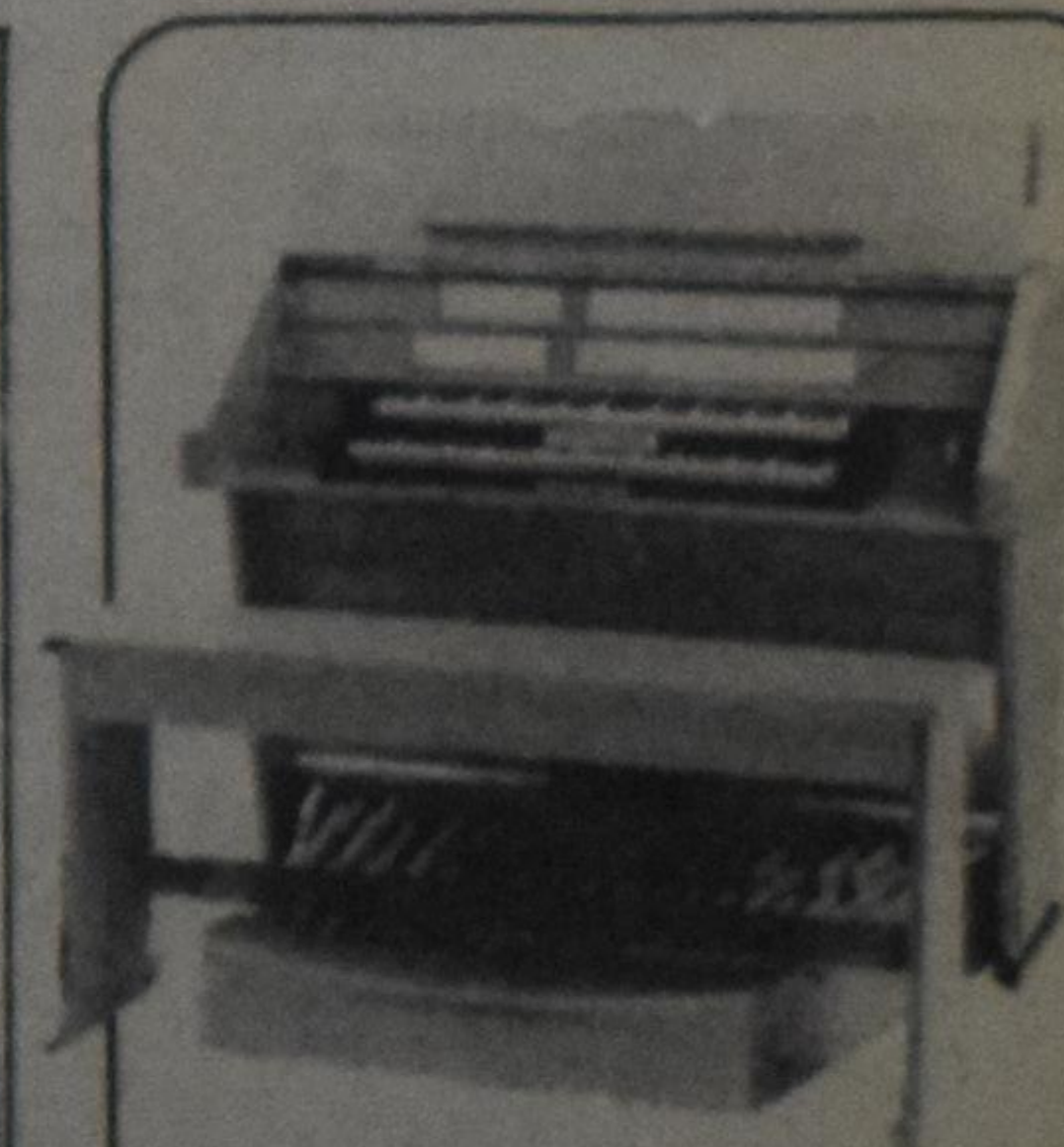
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News-Canada



A new direction for Canada's foreign policy?

Mark Charlton

Latin America and the Caribbean have traditionally been a low priority region in Canada's relations with the Third World. The region was the last to receive Canadian foreign aid. Despite Prime Minister Trudeau's pledge in 1968 to focus more attention on the area, Latin America and the Caribbean still accounted for only about 11 per cent of Canadian aid in 1980.

However, Canadian interest in the region has been growing steadily. An increase in political instability in Central America, President Reagan's Caribbean Basin Initiative, and the war over the Falkland Islands has focused the attention of Canadians on the problems of this troubled area of the Third World.

Against this backdrop, a Parliamentary subcommittee was established in 1981 to review the direction of Canada's relations with Latin America and the Caribbean. On December 17, the committee submitted its final report. As was the case with the interim report, the committee did not reach a consensus. A written dissent was added by several P.C. MPs. The two reports grew out of two distinct visions of Canadian foreign policy in the region. This can be illustrated in several areas.

In its report, for example, the committee notes that human rights should be given a priority position in Canadian foreign policy. Canadian diplomats should use their influence to oppose repression and denial of human rights in any country irrespective of ideological or political motives. Hence, the committee supports a more activist foreign policy in the area of human rights. To this end, the report recommends further aid to El Salvador and Guatemala be made conditional on improvements in their human rights records. Cuba is also urged to open itself to international judgment on human rights issues.

In response, the dissenting MPs accuse the committee of being biased in its approach. They charge that the report reflects a double standard, muting criticism of leftist regimes while placing conditions on aid to rightist governments. Thus the dissenting report is critical of continued aid to Nicaragua and Cuba.

Similar examples exist on the topics of trade and investment, aid, and security.

The report reflects the sharply

divergent views held by Canadian MPs on the future of Canadian policy toward the region. The one view calls for a more activist foreign policy focusing on the promotion of human rights and the meeting of the basic human needs in the region. The dissenting view emphasizes the promotion of Canadian trade interests in the region and the need to support Central American and Caribbean governments that are ideologically compatible.

Readers are urged to get a copy of the final report and read it over carefully. The debate on the report should take place shortly. (Contact your MP and ask for the Report to the House of Commons on Canada's Relations with the

Caribbean and Central America).

Mark Charlton is Dean of Student Affairs at Niagara Christian College. He and his wife Lucille worked with MCC in Zaire and they are currently finishing Mark's doctoral dissertation on Canada's foreign aid policy.

Some key recommendations from the report

In pursuing the goal of stability in Latin America and the Caribbean, the Government should seek to reinforce the effectiveness of Canadian foreign policy by making consistent and complementary its several elements, namely human rights, trade and investment and development assistance. Accordingly, the Sub-committee recommends that:

9. In general, the government not use trade sanctions to achieve human rights objectives abroad. However, in situations where United Nations sanctions are applied or where sales of military equipment would be of direct use to governments in enforcing repression, the government should restrict trade.

10. Where countries are showing improvement in their human rights policies, the government should encourage its trade promotion instruments, such as the Export Development Corporation, to pay special attention to discovering and developing commercial relations. Every effort should be made to expand these countries' export opportunities in Canada. Where a country displays a bad human rights record, the government should make clear and emphatic its criticism of human rights violations. In such countries, the government should use trade as leverage to provide Canadian support to organizations which are struggling to promote human rights.

11. In general, Canadian trade officials should pay closer attention to the human rights performance of a country in evaluating its medium and long-term prospects for stability and expanded commercial relations.

12. Canadian development assistance be substantially reduced, terminated, or not commenced in cases where gross and systematic violations of human rights make it impossible to promote the central objective of helping the poor. In other cases, the government should exercise caution in tying development assistance programmes directly to the human rights performance of governments.

13. Where countries that qualify for Canadian assistance are showing improvement in their respect for human rights, the government should encourage this process by a substantial increase in its assistance. Where countries have a poor human rights record but not so extreme as to justify the termination of aid, Canada's development assistance should be cancelled mainly through the private sector, and particularly through non-governmental organizations which work directly with the poor. In such cases, the government should direct a portion of its assistance to organizations which are struggling to maintain and protect civil and political rights. Where countries systematically violate human rights or otherwise do not qualify for official development assistance, Canada should seek, through international organizations, to extend humanitarian assistance and to support those struggling for human rights.

Mr. Axworthy is listening



Ben Vandezande
News

In past issues, we have reported on the visits by Rev. Arie Van Eek to Central America. We also reported on the work of the inter-church committee to speak for the rights of the refugees there. The following is an update.

The Hon. Lloyd Axworthy, Canada's Immigration Minister, decided to visit Honduras and El Salvador to see for himself how bad things were for the refugees.

His reaction confirmed reports heard from various MP's, church groups and relief agencies. Mr. Axworthy immediately doubled Canada's quota for refugees to 2,000 for this area. He also hopes to set up a special program to deal with the thousands of orphans he saw on his visit.

Mr. Axworthy realizes that bringing refugees to Canada is a last ditch effort. Canada's main energies have to be focussed on resettlement of refugees in the immediate area. But that presents some enormous problems. The Honduran military

continues to violate the rights of the refugees at will.

That is why it is encouraging to note that Mr. Axworthy plans to report to his cabinet colleagues "on the broader political and economic issues at stake." I hope he especially talks to Mr. MacEachan, our Minister for External Affairs.

The refugees cannot consider resettling unless they are guaranteed security. Up until now Honduras has not been willing to sign the Geneva Convention on Refugees. This means they have no obligations towards any refugees. This also means that they cannot be called on the international carpet for the military harassment of the refugees. Hopefully, Mr. Axworthy will convince Canada to press Honduras to sign.

Mr. Axworthy and the multitude of church groups, MP's and relief agencies are to be commended for their actions on the part of these refugees. The simple fact is that few of the refugees want to leave Honduras. They want to stay close to their homeland.

We must go beyond raising quotas as a sign of compassion. We must be prepared to do justice by urging the Honduran government to sign the Geneva Convention on Refugees, so that they can expect some security.

Are you listening, Mr. MacEachan?

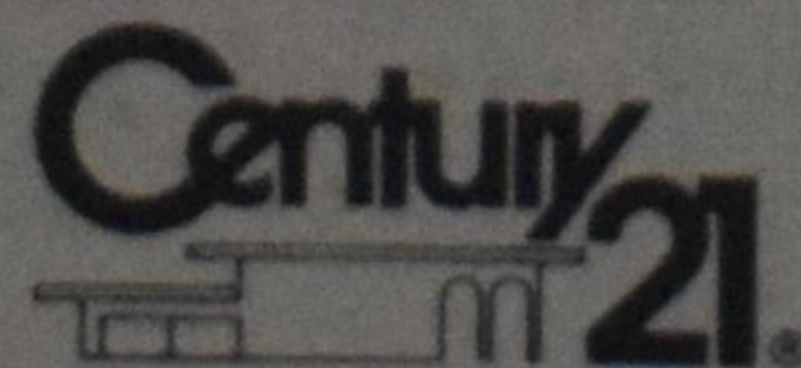
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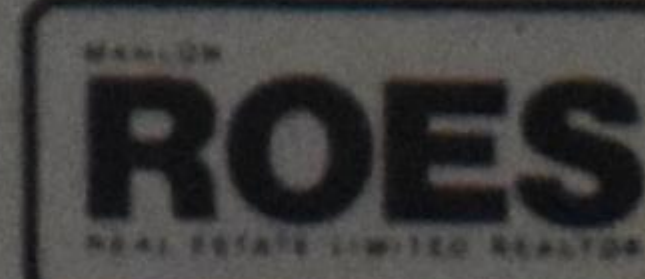
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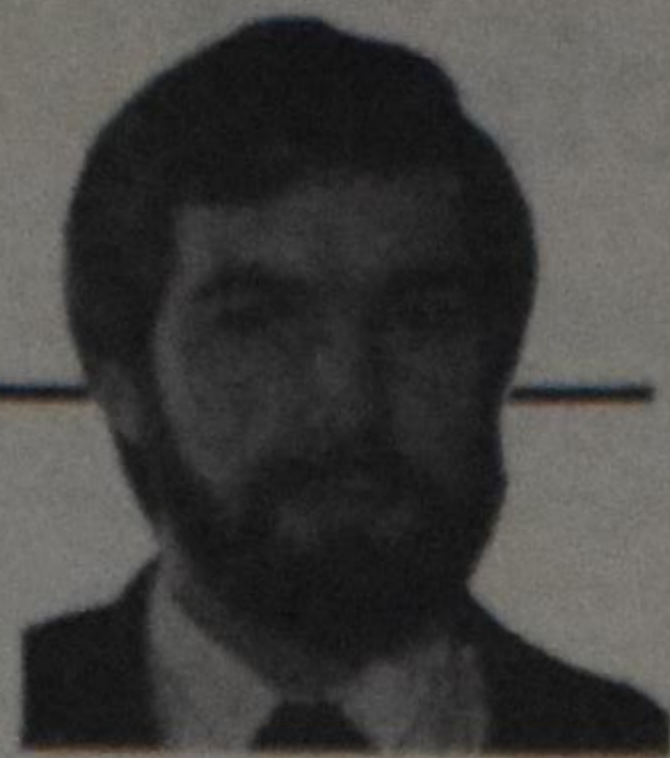
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Education

Chalkmarks

By Harry A. de Vries



Quinte choir does its share

Belleville's Quinte Christian High newsletter, the "Median," singled out the school's choir as "a real source of pride" for the school, with good reason. The 40-voice group began the year with a retreat to allow members to get to know each other. "The choir came back a unified group," noted the "Median," ready for a busy schedule. Last fall it participated in a service to commemorate the 125th anniversary service of the Chr. Ref. denomination. Six rehearsals later it participated in a crusade. On Dec. 5 it presented a program of Christmas and Advent music. And, because it sensed a void in the area of Christian family entertainment it presented a premier concert on January 15 and is planning a musical entitled "A Reason to Rejoice," by Allen Pote for March 11 and 12. Tickets for the events are \$5 at the door but \$4 if bought in advance. Cost of a family pass, also in advance, is \$10. And, besides, all this the choir plans to take part in both the Toronto Kiwanis and the Belleville Rotary Music Festivals. Hats off to Quinte's choir.

Fine Arts in Focus

Since the spring is usually the time for fine arts programs we have decided to highlight student work in the April 22 Education Issue. Perhaps we'll make it an annual event. The following are the categories:

Photography: Black and white (5" x 7" minimum)

Photography: Colour (5" x 7" minimum)

Art: Original drawings and graphics (black and white only). Must be original creations.

Poetry: Original poems composed within this school year, typed or neatly printed on 8 1/2 x 11 white paper.

Prose: Original writings longer than 150 words, typed or neatly printed on 8 1/2 x 11 white paper.

The categories fall into four divisions: junior: grades 1 through 5, intermediate: grades 6,7,8; senior: 9 through 13; advanced: college and university students. The winning work in each category will be published in the April Education Issue.

When you submit the material please package it with care and be sure to enclose return postage and a self-addressed envelope. In the case of artwork, do not fold it. Should you hesitate to send an original work for the art category, you may send a reproduction but only if it accurately represents the original. Teachers may want to bundle a number of student submissions together. Deadline for material is March 31. Send submissions to: Calvinist Contact, Fine Arts Annual, 99 Niagara St., St. Catharines, ON L2R 4L3.

My home

Home is where I like to be,
Because that's where I watch T.V.
Home is where I work and play,
Each and every day.

Home is where I feel warmth and love,
Because God cares from above.
Home is where I brush my teeth,
Home is where I go bare feet.

Home is where my mom and dad,
Punish me when I'm bad.
Home is where my mom makes tea,
Just for her and just for me.

Home is where I experience love -
From down below and up above.

--Mike McCoil,
grade six

in "The Wheelbarrow" of Sarnia Christian School



CANADIAN TO THE CORE: (l to r): Ralph Luimes, Mike Olthuis, Wes Posthumus, Willy Katerberg, Colin Ward, tough Canadians on Calvin's hockey team, the Knights.

Canadians dominate Calvin hockey

Grand Rapids, MI - With hockey being dominated by Canadians on a professional level, it should come as no surprise to discover that more than half of this year's Calvin College hockey roster hails from Canada.

The Knights, who are 6-2-3 as they start the second half of their season, hold down second place in the Mid-Central Collegiate Hockey Association (MCCHA). Last season the team finished 9-2-0 in league play to win the MCCHA championship. There are twelve Canadians on the twenty-man squad; nine are from Ontario and three from Alberta, and they play an important role in the fortunes of the team.

As the Canadians go, so goes the defense for fourth-year coach Chuck Weeks, a native Canadian born and raised in Winnipeg. His five defensemen all are from Ontario. Sophomores Colin Ward and Wes Posthumus, both from the Toronto area, began the year playing together but were split up by Weeks because "together they were getting a lot more penalties."

The rules in MCCHA play are stricter and more closely called than in the rough and ready style of Ontario hockey, and this made it difficult for the pair to adjust immediately.

Weeks paired Ward with senior Ralph Luimes, a 1975 graduate of North Dundas District High School (Chesterville), and put Posthumus on the same unit as Willy Katerberg, a senior from Guelph, Ontario. The influence of the two seniors on the sophomores has resulted in fewer penalties and better heads-up play.

Luimes was a second team MIAA all-league selection this past season for the Calvin College soccer team, of which he has been a valuable member for the past four years. This also is

his fourth year as a member of the hockey team.

The team presently is without the services of two fine young centres: sophomore Mike Olthuis, from Erin Lane High School in Toronto, and freshman Albert Romkema from Toronto District Christian High. Romkema began the season between two sophomores from Michigan, Bryan Tackaberry and Ted Harris, and together the three made up a young but explosive first line.

Romkema displayed a clever knack for setting up his wingers, but suffered a broken wrist before league play began and has thus been unable to compete. Weeks is hoping that Romkema will be back for second-semester play. "He should help us when he gets back," Weeks states.

Olthuis was unable to play first semester because of scholastic ineligibility, but will be in the Knights' lineup second semester. He only played half

of last season, but was the team's second leading scorer behind Al Bron, who graduated and is now in Mt. Brydges.

Last season the Knights concluded the year with an eight-team Christian College tournament in Winnipeg, Manitoba, and finished with a 2-1-1 record for their four games there. This March the Knights again will compete in the tournament, which is to be played in Thunder Bay, Ontario.

The team has eleven games remaining, and all but one are league games. With Romkema and Olthuis returning, the team should be fighting for the league's top spot throughout January and February. They play one of their most important games on February 19 when they take to the ice against league-leading Eastern Michigan University. A victory that day could be the difference between a second consecutive league championship and second place.

ICS March lecture series

Next month the Institute of Christian Studies will present a lecture series by Calvin College professor, Nicholaas Wolterstorff, entitled "Justice and Peace for Christians One Century after Kuyper." The series includes six lectures. The first, to be presented Friday, March 11 at 8 p.m. is entitled "Comparative View of How Christians Have Inserted Themselves into Society." The next day the lecture at 1 p.m. will be "The Modern Social World As One Interlocked Structure," and at 3:30 p.m. "Christian Social Philosophy in Latin America and Amsterdam in This Decade."

The other three lectures will

be given the next Friday and Saturday: on Friday, March 25 at 8 p.m.: "Causes of World Poverty and Affluence, and Our Obligation to the Poor"; on Saturday at 1 p.m.: "Nationalism in the Modern World: South Africa and the Middle East; and at 3:30 p.m.: "Causes of Urban Ugliness; Aesthetics in the City."

The fee for the lecture series is \$25 or \$6 per single lecture. Telephone registration in advance is requested (229 College St., Toronto, ON; tel: (416) 979-2331). The series, known as the 1981 Abraham Lecture Series, was presented at the Free University of Amsterdam in 1981.

DeWaal resigns

Wally van de Kleut

The King's College's President, Sidney DeWaal, has decided to resign as of the end of this present term on June 30, 1983. DeWaal's resignation will mark nine years of service to The King's.

A press release issued by The King's College states that "The Board of Governors recognizes that during these years Dr. DeWaal has made a unique contribution to the College, both during the years of preparation before the College was opened and in its initial years of operation"

Asked to explain his decision, DeWaal said that "There comes a time in a college's development where it needs a different



Dr. Sidney DeWaal, President of The King's College

kind of leadership than I'm prepared to give.

"The era of getting estab-

lished is past. I'm not ready at this particular time to meet the different emphases that I feel the college will be accenting in the future."

What challenges does the outgoing President feel King's will face?

"A crucial challenge for King's in upcoming years will be to maintain a vision of distinctive Christian education which enlivens the economic reality the community will find itself in."

"King's College will also have to face the challenge of educating the supporting constituency in what a Christian college is, and why certain support services are necessary for strengthening, developing and maintaining the main func-

tion of the college; namely, the academic function."

"Our supporters must understand that student services such as good records, a career centre, and counselling services are very necessary so that students can give heart and soul to their academic task. In the past we've failed to make this clear to our constituency. We've communicated a lot, but not always effectively."

"Certain academic areas such as political science and economics also need strengthening, but identifying the professors and finding the money is always a problem. Mind you, at the present time we're negotiating funding and affiliation, and it will be a big boost when that comes through."

Lastly, how does DeWaal feel about leaving King's, and to what will he turn his considerable energy and abilities next?

"By and large I'm happy with the kind of college The King's College is. People everywhere within the community are participating, and that's very good. Make no mistake, The King's College will continue and I wish it the very best."

"As for me, I'm looking for an opportunity to do the same kind of creative, building type of thing I've been involved in for the past nine years, say within the church, in education, or what have you. I trust that God will grant The King's College new leadership, and that I will find another place to serve."

Does lack of focus in public education lead to frustration?

The big cover-up

With the 125th anniversary of the Christian Reformed Church in North America there have been a number of communal celebrations with members of the Reformed Church of America (RCA) and the Christian Reformed Church (CRC) in various parts of the USA to mark the event. The *Banner*, the official Chr. Ref. Church publication, focussed on the specific instances in which the churches have been working together to serve the body of Christ communally, but it also raised a number of issues that kept the churches from joining into one church, one of them being the historically opposite stands on Christian education. While the Christian Reformed Churches have traditionally viewed Christian education as a covenantal responsibility, the RCA folk, in the USA at least, have come to say over the past 300 years, that the church ought to support the government school system rather than the Christian school system in order not to break up the general public school system which has greatly benefitted society for many years. In light of this discussion Rev. W.A. Ludwig make his following comments.

In the letter to the Church of Ephesus the well-known words: "Fathers do not provoke your children to anger," are sharply contrasted with the exhortation: "but bring them up in the discipline and instruction of the Lord." We do not grasp the force of this contrast if by the words: "do not provoke your children to anger" we think only of momentary parental abuse of children such as undeserved spankings and the like. Paul is speaking here about a total approach to child rearing and is cautioning the fathers of Ephesus that they take care not to nurture their children out of any perspective but that which is rooted in the "discipline and instruction of the Lord."

And that, at bottom, is the problem of the so-called "public school." Whatever our reservations about public education may be as a Christian community, it is above all essential that we discern that it is not a system of education that finds its roots in the "discipline and instruction of the Lord." Denominationally, we are in need of a thorough and serious reconsideration of that spiritual reality. Our considerations on "tying the knot" with the Reformed Church of America demand it of us.

The focus of these talks about CRC/RCA union needs to be shifted from the Christian to the public school. Both denominations can agree that the Christian school movement is a valid concern (though the RCA does not consider

it a covenant demand). The big question is, and ought to become: "Is the public school a valid option for Reformed Christians?" What about it?

Though the public school, as we know it, educates in the same world, must in effect deal with the same created realities, and is even to be respected for many of its splendid efforts to bring students face-to-face with the beauty and complexity of what God has created, it cannot unveil the true meaning of these things or, consequently, bring the student to see the relationship in which he stands to these things and to the God who calls him into covenant fellowship as his creature in his creation. Such education, splendid though it may be, ends up in utter frustration. And that frustration is the "anger" of which Paul speaks.

Public education as we know it is, after all, "man-centered" not "God-centered" education. Despite its pretensions it does not really open-up life for what it is biblically. That is to say, it does not make of the world a place of co-habitation (living together) with God. It misses our reason for living: "to know God and to enjoy him forever." It builds and travels beautiful roads out of the givens of life only to discover, in the end, that they lead nowhere. It specializes in the frustrations of a dead-end street.

At bottom, the public school is guilty of what we may call the big cover-up. Shocking as it may be, the use of "dirty" books and films; the passive attitude toward the use

of drugs and sexual promiscuity; the lack of discipline - all these things do not adequately explain why Christians ought not to educate their children in the public school system. We make a big mistake when we limit what criticism we lodge against the public school system to these things. Christian

schools cannot claim to be exempt from similar criticisms. The value of any structure will ultimately depend upon its foundations.

That calls for a testing of the spirits to see whether they are of God. And what is the spirit of public education but the dominant spirit of the age. In fact, except the

public school breathes the dominant spirit of the age, it can by definition simply not survive. For it is built upon the assumption that mankind (society) is one undivided whole. It must, therefore, defend that assumption by paying homage to whatever spirit dominates that

Continued on page 11

Cobourg's Northumberland Christian School says, "Thank you"

The board and members of the Northumberland Christian School Society of Cobourg, Ontario would like, on the occasion of the dedication of our new building, to thank the Christian Reformed Churches of the United States and Canada for their help last year.

In the spring of 1981, faced with rising costs for construction, the necessity of getting out of our premises, and a support group that was contributing near their limit, we wrote a letter to the churches asking for help.

We were reluctant to ask for help at a time when many were also having financial difficulties and at the same time we were seriously questioning the wisdom of continuing to operate our school. But we also believed it would be irresponsible, to keep quiet since there were many Christian people who believed in what we were trying to do. And so we wrote.

The response was reassuring and gratifying. Seventy-seven churches responded, contributing in total some \$26,000. The board and society were encouraged, and felt able to go on. Construction was resumed, and we were able to start school in our new building in the fall of 1982.

We are now not yet on easy street, but we believe that the crisis has passed, and we are close to being on a viable, responsibly financial footing. We have spent approximately \$152,000 on the building and have raised \$72,000 through contributions, including the gifts from the churches.

Our building is not finished. We do not presently need all the space in the building, and so did not believe it was right to go more



Students participate in dedication service

deeply in debt at this time to finish it off. The lower level of the building has four classrooms, washrooms, an entrance hall, and a small staff room; enough space of our own to operate comfortably. We feel relieved and thankful.

On Friday, November 26, between two and three hundred people gathered to dedicate the new building to the service of God in the education of his children. Members of the society were joined by friends from the community, representatives of nearby Durham Christian High and of local and provincial governments.

The program included an historical overview of the twenty-five year history of the local Christian school society by former Chairman of the Board Henry De Jong, the presentation of a plaque to Construction Supervisor John Brinkman and his wife Evelyn, by Board Member Rodger Cooper, and an

explanation of the school crest by its designer, Education Committee Chairperson Wybe Bylsma. The speech by chairman of the Board, Al Lammers, led the transition from the dedication of the building to the rededication of the society to the task of Christian education. Staff Coordinator Barb Nieuwsma led the audience in a liturgy of rededication which included Psalm 25.

The main address was given by Pastor Herman VanNieuwenhuis of Kingston.

Teachers need good examples to use in teaching concepts to children. We try to teach our students that the Christian community is bigger than our church or our town. We try to teach them that the Christian community is the body of Christ on earth. The Christian Reformed Churches of the United States and Canada have provided us with an excellent example for use in the classroom.

Jane Kaptelyn

Issues

In response to the Catholic Bishops' challenge

Search for a just economic order (3)

Gerald Vandezande

Beyond capitalism and socialism

The critical analysis by the Catholic Bishops' Commission for Social Affairs that "the present recession appears to be symptomatic of a much larger structural crisis in the international system of capitalism" has caused some people to conclude that, therefore, the alternative is socialism. While that may indeed be the case for those who accept the capitalist-versus-socialist dilemma, this is not true for Christians who seek to develop a biblically-obedient way of life inspired by stewardship and justice for all.

At heart, socialism's primary difference from capitalism is its basic belief that land, factories, and other means of production should *not* be owned by *private individuals* who compete with one another, using the hired labour or other persons, to produce goods and services for a *free market* for *whatever profit* may be obtainable. Socialism favours an economic system by which the means of production and distribution are owned, managed, or controlled by the people as a *collectivity* or by the *government*. Ultimately, the argument between capitalists and socialists is about individual versus collective (or state) ownership, not about wise stewardship and responsible free enterprise in a just society. They argue about power but not about the nature and direction of economic life.

It is important to keep in mind that these ideologies are one-dimensional. They are obsessed with material progress, economic abundance, and political power. They have more in common with each other than they do with the biblical message of creation and redemption. This message speaks to, and opens up, all aspects of human life and re-directs it to stewardship, justice, service, and blessing. It not only acknowledges the destructive force

of sin, but also confesses the renewing power of salvation in Christ!

We should not really be troubled so much about who owns, manages, and controls what. Rather, we should be concerned with how the creation is developed, preserved, and used, and for what purpose. Our main goal should be to help build and maintain a healing way of life. The modern ways of living and doing business more often than not exploit and hurt people, resources, and the environment for the sake of profit and in the name of material progress. As a result, we face worsening pollution problems, crippling resource shortages, inadequate housing, widespread poverty, rising inflation, and chronic unemployment.

The focus on accumulating more wealth is self-defeating in that it necessitates a need for more government spending to repair the damages and to alleviate the high unemployment caused when people and structures are focussed primarily on themselves and do not consider others or the environment. The system is not designed, nor does it usually function, for the sake of public good. It basically operates in the interest of corporate and consumer growth and greed.

A serious crisis

From the perspective of the Gospel, we indeed face a serious crisis that calls into question the very basis of our economy; namely, the pursuit of self-interest.

And, as the Bishops point out, we also witness "the results of a troubled economy: personal tragedies, emotional strain, loss of human dignity, family breakdown, and even suicide." Therefore, they "firmly believe that first priority must be given to the real victims of the current recession, namely the unemployed, the welfare poor, the working poor, pensioners, native peoples, women, young people, small farmers fishermen, some factory workers and

some small businessmen and women."

The Bishops then go on to say: "This option calls for economic policies which realize that the needs of the poor have priority over the wants of the rich; that the rights of workers are more important than the maximization of profits; that the participation of marginalized groups has precedence over the preservation of a system which excludes them." Accordingly, "an alternative approach calls for a re-ordering of values and priorities in our economic life," the goal of which should be "serving the human needs of all people in our society" and giving "priority ... to the dignity of human labour, not machines."

An alternative approach

Obviously, such an alternative approach requires a different understanding of economic life. We should be aware that much of what passes for economic expansion today is *un-economic*. Our factories may be making more things, but that does not necessarily mean they are truly economic. Genuine economic growth means growth in what is truly needed. To be economic means to be stewardly. This implies that our economic activity should have a positive impact on life, not a negative effect. The results should be fruitful, not wasteful.

God expects all people and the structures within which we live and work to be serviceable; i.e., to be engaged in loving service. Therefore, we are first of all answerable to the Creator, Redeemer, and Sustainer of Life, for God is the Source, Guide, and Goal to all that is (cf. *Romans 11:36*). We are also responsible to our neighbours, for they are our partners in this creation-wide service. Accordingly, responsible stewardship belongs to the essence of being God's servants in His good creation.

As reflectors of God's creative intent with His handiwork, we are expected to

have fruitful dominion over the works of His hands. We are invited to be reliable keepers of His garden and trustworthy guardians of His treasure. We are created

We should be aware that much of what passes for economic expansion today is un-economic.

to be both the crown and the steward of the creation, its friend and companion, not its adversary and enemy. In economic life, too, we must be sensitive caretakers and conscientious custodians of all the resources which God has entrusted to us. To the degree that we engage in stewardly deeds resulting from a just, merciful, and humble walk with God, to that degree will the groaning creation also experience the liberating power of Christ's Spirit at work in our own and other people's lives (cf. *Romans 8*, especially 18-25). To that degree there will be genuine growth and true progress. To that degree we will contribute to the Good (not the Gross) National Product.

My good friend Bob Goudzwaard has summed it up better than I can in his insightful book *Aid for the Overdeveloped West*: "Economic life, then, is a creation of God and forms an integral part of man's calling. As such, economic life is entitled to have its own development. But it may never be divorced from its *purpose* and *destination* to be an expression of genuine solidarity between men, nor from its *obligation* to serve God and neighbour, an obligation which is inherent in the calling to stewardship. The moment economic life is severed from this purpose and from this obligation, it turns into a deadly and devilish temptation, a cause for sin. Then money indeed becomes a Mammon, and man bows in reverence before that god."

Gerald Vandezande is the Public Affairs Director of Citizens for Public Justice.

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Yoga (a)



Johan Tangelder

Sects and Cults

Do you want to improve your golf score, find a cure for alcoholism, develop muscle control or sharpen your memory? Master yoga, say thousands of North American yoga practitioners, who claim wondrous results. In the Western world, some of the yoga practices appear relatively harmless. Some see yoga as a means to find calmness of mind and bodily stillness through special breathing techniques, gymnastic exercises and various other psycho-physical meditation methods. For many Westerners the word yoga is connected with acrobatic feats, sword-swallowing, lying on spikes, crystal-gazing, being buried alive, snake charming and so on.

Is yoga just an innocent meditation technique that leads to mental and physical improvement? Yoga has been practised in India for thousands of years as a vital part of Hinduism. The word yoga itself literally means "union." In Hinduism yoga is a means of freeing and unfolding the personality and uniting the spirit of man with the supreme and absolute creative spirit of the universe. Indian thinkers view yoga not as an innocent physical exercise or meditation technique, but as an introspective or meditative practice for the discovery of truth.

Many Westerners are so conditioned by the secular spirit of the times that they cannot grasp Hinduism's view of the oneness of the physical and the spiritual. The body and the spirit are ultimately one. The physical discipline of one's body, therefore, is considered to be an essential step toward union with the

divine. Gopi Krishna, an India yogi (literally a practitioner of yoga) says: "Enlightenment, therefore, is a natural process ruled by biological laws."

Indian scholars don't think too kindly about Hinduizing Westerners. Nirad C. Chaudhuri, an Indian scholar and journalist, believes that certain things in Hinduism, e.g., yoga, have become a religious substitute for many people in the West after they lost their Christian roots. He says: "In the present enfeebled state of Western life and culture, the so-called Hindu spirituality has become a mirage to lure those Europeans who have become so de-vitalized that they feel the Western heritage of religion, ethics, and intelligence as an unbearable burden."

Yoga practice takes different forms. Some scholars list at least six. The six yogas are: Jnana yoga, or the path that lead to spiritual enlightenment through knowledge; raja yoga, or the path of realization through meditation, involving the practice of certain mental exercises and observing the effects of them on one's spiritual condition; karma yoga, or the path of union through one's good deeds; bhakti yoga, or the path of realization through love and devotion to a personal deity; kundali yoga or the awakening of the sleeping powers in man. The word kundali literally means the coiled up. Divine energy remains unmanifested within us, and to the yogis it has a form like that of a coiled serpent. Pat Means, in *The Mystical Maze*, defines kundali as "a form of yoga in which 'serpent power', or occult

powers residing at the base of the spine, are summoned to the brain through certain yoga techniques. This endows the practitioner with superhuman psychic and spiritual powers which lead to samadhi or enlightenment." Hatha yoga literally means "forced union" and stresses the control of the body. It is based on the assumption that enlightenment can be physically achieved. Physical health is its principle objective.

All the six forms of yoga have been expounded in Hinduism's sacred Scripture - the Gita - as methods of attending union with

God. Each one of the yogas is seen as an independent path to God and when the end is attained, all six seem to join together in one. We read in the Gita:

Whatever wish men bring me

in worship,
That wish I grant them.
Whatever path men travel
Is my path;
No matter where they walk
It leads to me.

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Bill & Sharon Lenters

The big cover-up

Continued from page 9

society be that the spirit of evolution, of Marxism, Socialism, Democracy or Secularism.

The big cover-up is the public school's stubborn refusal to acknowledge that a fundamental division does exist among men which not only affects the basic direction of men's hearts but also the direction of their every thought and action. Enslaved by sin to serve Satan and him only, God did in Christ bring about a radical division which fanned into the breadth and depth of two distinct kingdoms affecting every detail of the human experience. That the public school cannot accept. Thus there is possibly room for a prayer, a reading of scripture, but there is and can be no call in those halls of

learning for a transformation of our mind and restructuring of society under the lordship of Jesus Christ. Public education in its refusal to acknowledge that basic division is bound to serve the dominant Satanic spirit of the age, the kingdom of darkness!

While the Reformed Church of America teaches and practices the validity of such an educational system we need to talk a lot more with them about what it really means to be "Reformed!" We have enough angry men and women graduates from these institutions as it is.

Rev. W.A. Ludwig is pastor of the Church of our Shepherd King, Goderich, Ontario.

Feature

The cruise missile is needed

Ed Vanderkloet

Few military weapons have been subjected to so much scorn and opposition as the so-called cruise missile. For that reason alone it is probably worthwhile to study this rather recent entry into the superpowers' arsenals a little closer.

Strange as it may sound, the cruise is a distant descendant of the German V-1 flying bomb. Those among us who lived during World War II will remember how the Nazis suddenly deployed two new "secret" weapons in 1944, the V-1 and the V-2. The V-1 was a small jet-propelled, pilot-less plane with a bomb in its nosecone. Many of them were launched from the Dutch and Belgian coastal areas; they flew across the North Sea and upon arrival over London a mechanism cut the engine after which the thing nosedived into the city and exploded. Its speed was a rather slow 360 miles an hour, which enabled propeller-driven fighter planes such as the Spitfire and the Mustang to destroy many V-1s by flying alongside them over the sea and tipping them over with their wingtips.

The V-1 was a crude weapon compared to the V-2. The latter was a ballistic missile, which means that it followed a curved trajectory. It was launched like modern rockets, entered the atmosphere to a height of sixty miles and, describing a wide arc, it fell on London with a speed of 3600 miles per hour. Its approach was without warning and caused much terror among the population.

For a long time during the post-war years the emphasis in missile development was on the ballistic types for the obvious reason that defence against such weapons seemed futile. To be sure, American and Soviet scientists worked on developing anti-ballistic missiles, but the SALT I treaty prohibited further testing. Gradually the attention turned to the ideas embodied in Hitler's flying bomb, the V-1. Although intercontinental ballistic missiles (ICBMs) are very accurate, considering the enormous distance they travel, that accuracy is not enough to engage in pin-point bombing. Especially ICBMs launched from submarines suffer from this inaccuracy with the result that the use of these weapons is very much an engagement in terror bombing and the virtual obliteration of entire cities. Also, land-based ICBMs in their fixed silos are quite vulnerable to a massive first-strike attack. It is here that

the cruise missile begins to take on its significance.

The cruise is, like the old V-1, an unmanned flying bomb. With its 500 miles an hour speed it is also a slow-flying bomb. And since it is only eight meters long it is just about the same size as the V-1. But that's where the similarities end. For instead of being a primitive, short-range weapon, the cruise is one of the most sophisticated devices in the modern arsenal.

Because it flies very low, its approach cannot be detected by radar. Naturally, it will not enter the opponent's territory undetected, but radar cannot be used in the projection and computation of its erratic flight path and this makes its destruction very difficult. This is especially so when thousands of cruise missiles are used. Launched by a bomber far away from enemy territory, the cruise can fly up to 2,500 miles, skimming the surface of the earth. The heart of its sensitive guidance system

(which is produced in Toronto) is a computer which not only makes the missile carefully avoid all flight obstacles such as hills and trees, but which is programmed in such a way that it flies with uncanny precision to its target. It is widely reported that its accuracy is within 30 meters. Cruise missiles can be armed with either nuclear or conventional bomb loads.

Contrary to the oft-repeated claims of the peace movement, the cruise is not a first-strike weapon. A first-strike weapon must have the element of surprise, and the cruise, which would need several hours to reach Soviet targets even when launched from West-European bases, is much too slow for that.

Perhaps the most important feature of the cruise is not its use as a retaliatory mass destruction weapon but its deployment as a) a deadly accurate missile for the destruction of an aggressor's military and industrial base, and b) a highly versatile convention-

al weapon against enemy tank formations and armoured columns. NATO officials are currently studying a new defence plan called Airland Battle 2000, a strategy based on the use of new, precision long-range missiles such as the cruise armed with conventional warheads. According to Robert Jackson, head of the political science department of Carleton University, these sophisticated weapons with electronic guidance systems would seek out and destroy attackers without escalating to the massive devastations of nuclear war.

The importance of having the most up-to-date equipment at one's disposal became evident during the Falkland war last spring. Argentina's navy was no match for the British. But some of Britain's most important ships, such as the eight-year old HMS Sheffield, fell prey to wave-skimming Exocet missiles simply because the Sheffield class destroyers lacked the

modern Sea Wolf anti-aircraft and anti-missile missiles. In warfare, quality is even more essential than quantity.

As a member of NATO, Canada should be prepared to contribute its fair share to the alliance, and testing the cruise missile over our northern terrain under harsh winter conditions is part of that share. For that reason the tentative agreement between the Canadian and American governments to carry out such tests with unarmed versions of the cruise next winter should be implemented.

Deployment of the cruise missile will add to the deterrent strength of NATO. It will also help restrict future hostilities to the use of conventional weapons. But it is nevertheless a sobering thought that such a restriction is considered a major gain nowadays.

Ed Vanderkloet is Executive Secretary of the Christian Labour Association of Canada

Why Canada should not help

(reprinted from The Cruise Missile pamphlet of Project Ploughshares)



"and they shall beat their swords into ploughshares."

1. Does the cruise missile contribute to deterrence and thereby reduce the likelihood of nuclear war?

No; deterrence doctrine holds that deterrence to nuclear war is achieved by the promise of assured retaliation in response to the side that initiates attack. Even by Pentagon reasoning, the U.S. has a retaliatory force capable of destroying the Soviet Union many times over. The

part of the U.S. independent strategic arsenal. The ground-launched cruise missile (GLCM), which is planned for deployment in Europe, will be assigned to NATO; however, Canada has already committed itself to a non-nuclear role in NATO, and, just as European countries such as The Netherlands and Belgium have no prior commitment to NATO to accept cruise missiles on their soil, Canada has no prior

verification of location and numbers extremely difficult. Such verification is essential if parties to an arms control agreement are to have any confidence that the other side is abiding by the agreement.

5. Does testing of the cruise missile in Canada violate the "strategy of suffocation" advanced by Prime Minister Trudeau at the first UN Special Session on Disarmament in 1978 and at the Second Session in 1982?

Yes; one element of that strategy is a ban on the flight-testing of new strategic weapons systems. Canadian support for U.S. testing of the cruise missile in Canada is in clear violation of the government's policy of seeking a ban on such tests. Government statements on the matter are contradictory. If testing new weapons creates incentives for the Soviet Union to negotiate, as Canadian officials now argue, why has the government been advocating a ban on testing in its strategy of suffocation?

6. Does Canada have other involvements with the cruise missile?

Yes; Litton Systems (Canada) Ltd. of Rexdale, Ontario (near Toronto) has contracts to build elements of the missile's electronic guidance system.

7. Do Canadian taxpayers help to pay for the cruise missile?

Yes; through its Defence Industry Productivity Programme, the government has given Litton Systems (Canada) Ltd. a gift of \$26.4 million to subsidize production of the guidance system for the cruise missile. In addition, the government has given the company a five-year, \$22.5 million interest-free loan for the same purpose.

The Cruise Missile

Should Canada help to test or build it?

No, says Project Ploughshares.

Yes, says Ed Vanderkloet.

What do you say?

Canada and the United States are in the process of negotiating an agreement to permit the U.S. to test its cruise missile at the 10,000 square-kilometre Primrose Lake Air Weapons Range just north of Cold Lake, Alberta. The proposed agreement is broad and would permit tests of other weapons at other Canadian locations. The Alberta site is said to "approximate what would be expected of the operational terrain of the Eurasian-Russian land mass".

We believe such testing should not be permitted and explain why in the following questions and answers:

cruise missile is not designed or intended to be part of that deterrent force. Instead it is designed and intended to fight a nuclear war more effectively. The cruise missile is highly accurate and is intended for nuclear attacks against Soviet military installations. The air-launched cruise missile (ALCM) is to be deployed in support of nuclear war-fighting scenarios.

2. Is Canada obliged to help test the cruise missile as part of this country's contribution to NATO?

No; the ALCM is not planned as part of the NATO arsenal. It is

commitment that requires it to test these weapons.

3. Will testing of the cruise missile induce the Soviet Union to negotiate more readily reductions in strategic weapons?

No; like the United States, the Soviet Union has not demonstrated a greater willingness to negotiate while confronted by new threats from its adversary's nuclear arsenal. The cruise missile represents a threat to Soviet military and industrial targets and will serve as an inducement for them to acquire new weapons with which to increase their threat to American military and industrial targets in turn. Super-powers invariably claim the right "to negotiate from strength".

4. In general, will the cruise missile make it easier to reach arms control agreements with the Soviet Union?

No; the cruise missile is a small, mobile weapon making

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Escape from the whirlpool

Bob Goudzwaard

Did you ever end up in a whirlpool? I hope not. Because it flings you around and sucks you down. It's a miracle if you come out of it alive.

Conversion, the beating of swords into ploughshares and pruning knives could be such a miracle. Because we have undoubtedly landed together, the world as a whole, in a whirlpool. It's a whirlpool we have to escape, if we love this world.

It's a whirlpool which threatens to take along the poorest countries to their financial bankruptcy. Which can surrender the richest countries to a tremendous crisis, as in the thirties. And which exposes the whole world to the danger of military destruction. Because all these phenomena - poverty, crisis, military destruction and threat - don't stand separate from each other. They call each other out, in a circling manner, on the way to a demonic depth, if God

came no less than two and a half times as large. 1) In this way the dollars we lost to the oil producing countries we earned back, as it were.

The beginning of my story makes it clear already that there is a lot of economic pressure behind the present-day armament spiral. In the United States at present already 8 to 10% of all workers are employed in the weapon industry. 2) The weapon industry has taken off there to the extent that the capacity of industry is down by 30 to 50%. 3) It could, in other words, produce twice as much. From that sector a lot of pressure is applied on the American government. 4) But where do these enormous weapon exports end up then? Well, certainly not all of them are to the oil producers: A quarter of all military expenditures takes place in the developing nations. 5) And did you know that 8% of all import into Africa consists of weapons. 6) In imitation of us, the third world arms itself in a tremendous

sion their unemployment figures are also going up.

But when rich countries don't want to recede in power and in their level of prosperity, what road is left open to them? You have guessed right: once again it's the road to increasing armament and arms export. And the third world is the eager consumer. This is how the circle closes on itself, or better yet, thus the circle turns into a whirlpool which can suck us and the third world down to a deep crisis.

For when armament becomes the safety valve for economic problems, this has immediate repercussions for third world countries and their possibility for growth. And through these repercussions we are more firmly lodged in our problems. The world has after all become one large village, where one cannot live or survive without the other.

During the war Churchill joked about what happens when a government gives free reign to the military. He said at that time: if you let them have their own

arrived for little people like you and me... to live out of that prophetic word?

Because it's possible. And how concretely that is possible is evident from the call to beat swords into ploughshares. It is fascinating how a way is pointed out here in principle, which runs exactly counter to the catastrophic whirlpool, as it were in opposite direction, a way which offers the possibility of escape.

Let us here too place these things in order. We start again with the big problems in the West. First of all, we want to establish that the armament effort presses down heavily on our economies. In Europe for example, according to official figures, countries expend an average of 24% of all government expenses, nearly one quarter, on armament. 9) Partly through that the deficits on budgets have run high. Even President Reagan has to allow one of the biggest budget deficits in American history, because in spite of cutbacks in the social sector, he does not want to cut back on his armament efforts. But suppose now that in a number of countries the armament effort is reduced, by refusing to pass a large part of the budget. In and of itself nothing positive happens yet. Unemployment will increase because of it.

But let's suppose too for a moment that these freed up funds from year to year are earmarked for two purposes. In the first place for the purpose of helping the poorest countries in the world get rid of their debts and their obligations to pay interest, with the understanding that they too will reduce their armament. And in the second place for the purpose of using the funds to create employment in those sectors of our country where now there is a great lack of care: a lack of care for nature, a lack of care for people in hospitals, a lack of care also for the quality of human work, a lack of care for the habitability of our slum-ridden cities.

What can be expected then? Well, along two roads a bit of healing comes our way then. The first road runs through the poorest countries. They gradually get rid of their squeezing financial pressure, and they get room again to grow in a peaceful

manner. And in their growth, in their prosperity will also lie our peace. Peaceful commerce can then flourish with them.

The second road runs through the conversion within our own country. Swords are beaten into ploughshares and pruning knives. The biblical image of the pruning knife points to something you do with care, with and through labour-intensive care. All of that is possible, also economically, when we ourselves as far as our income is concerned, don't want all the profit we can get but are willing to place ourselves in the framework of an economy of enough.

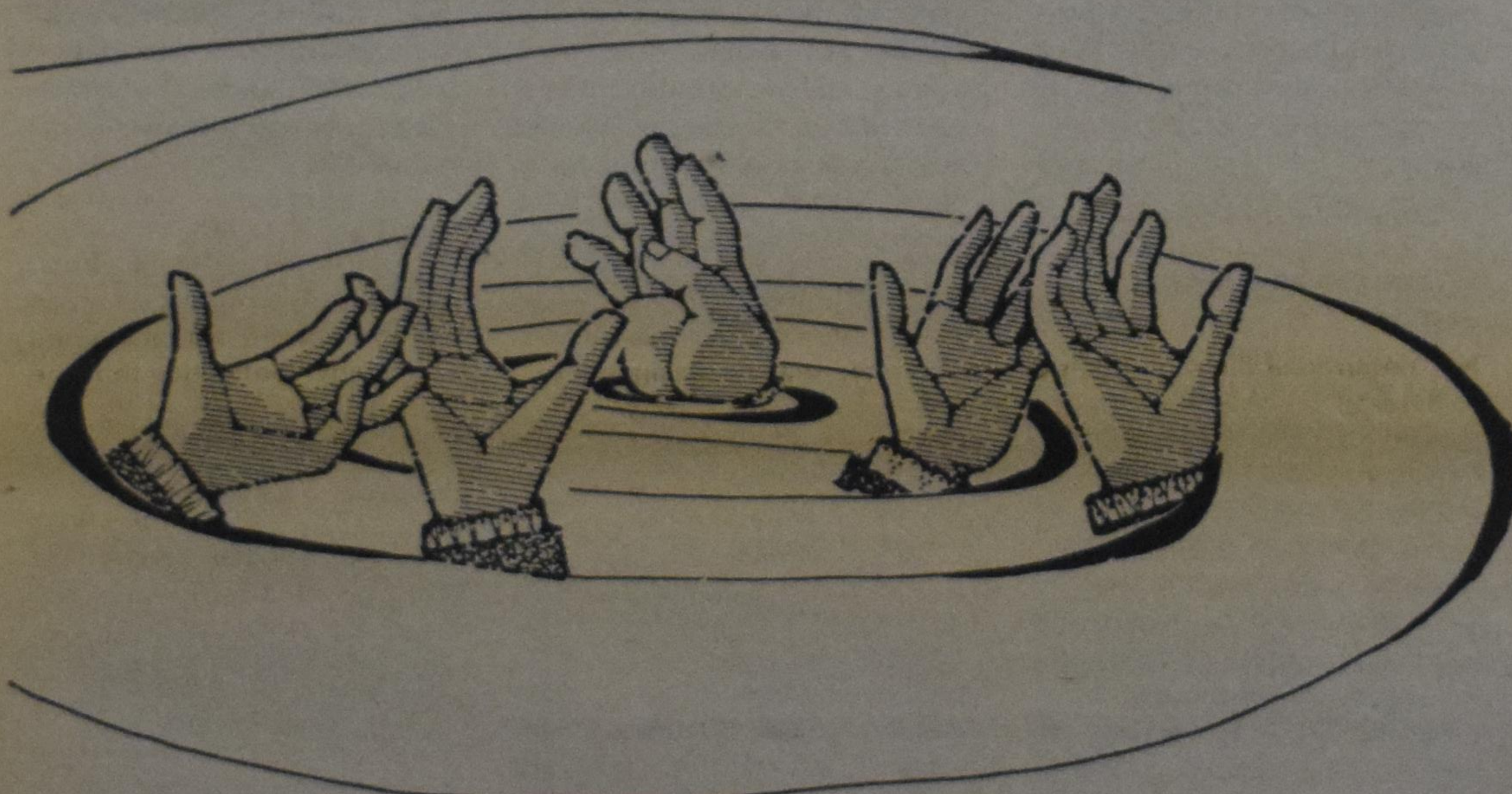
I can say it in another way too. There is no excess but a shortage of people who want to work, as long as we are willing to see and shape our economies as economies of care. We have built quite a bit on this earth, but the keeping of this earth, the other part of our mandate, we have systematically neglected. That's where the employment possibilities of the future lie.

By reducing the expenditures for arms, work can return to us along two roads - one road through the poor countries and the other road through the conversion in our own country. And thus the government deficits will also decrease, as long as we are willing to lower our claims. The whirlpool will be reversed in its direction. Not only for us but also and especially in the poor countries. They can return to a peaceful restructuring of their economies. As long as they are willing and we give them a chance.

Isaiah's word of beating swords into ploughshares seems to take the direction of a three-fold call. It's the call to strive for a defence of less, to use the freed moneys to help the poorest countries, and to direct ourselves to an economy of care, an economy of enough. This is what must permeate our political parties and our labour organizations.

The word of Isaiah is not only meant as a prophecy; it must also become our economic program. And it's not only a word for the big world. You can start even in a country like ours.

Bob Goudzwaard is a well-known economist and politician in The Netherlands.



does not prevent it and if we don't wake up out of our hypnosis.

Let's try to make a list of those things we know presently, so that we can see the connections a little clearer. We'll start with present day problems of the West.

You know them, not only from the papers, because they touch our own lives more and more. There's no more growth. That's why the government faces greater and greater deficits. Businesses are not operating at capacity and unemployment increases every year in nearly every western country. That's a situation that reminds us strongly of the thirties, also of Germany of the thirties, before Hitler came to power.

For many countries, who don't want to see their prosperity and power recede, there may be at least one way out. That's the way of restored economic growth through a strengthened production of arms. That was valid then; it's valid today. That's what happened in the seventies too. When in those years two energy crises broke out and the situation got tight in western countries, almost all western countries took the road of increased export of weapons. Within ten years this export be-

tempo.

With these weapons, which are produced by us, the military regimes keep themselves in the saddle over against their often suffering populations. With these weapons the conflicts are settled with neighbouring countries. On top of that, the financial means which are necessary for the purchase of weapons cannot be used anymore for economic growth. The debt burdens of third world countries are getting heavier because of this. The greater the military expenses in a third world country, the lower the growth turns out to be and the heavier the debt burden becomes. 7) The image of going around in a circle, of the whirlpool, is only complete when we add a final component. And that is that this whole development in third world countries has again consequences for the world economy as a whole. The increasing debt burdens of the third world threaten to cause an international currency crisis. The international monetary system is shaking to its foundations. 8) And the possibility of such a crisis increases now that growth in the world stagnates. Several European countries had to put themselves deep into debt. And in the course of the world depres-

way entirely they will go as far as arming the moon. I don't think he realized that forty years later that would become reality. Our military-economic Babel reaches to beyond the clouds, up to the moon and the artificial planets. But it presses down heavily at the same time on the earth, on human bodies and human souls, sacrificing them as a Moloch, in order to reach always higher.

This all sounds as if a ring of curse is at work, to make an allusion to Tolkien. But in his Lord of the Rings there is a possibility for escape. A little hobbit wakes up out of his hypnosis and throws the fatal ring into the crater of the cursed mountain, where this same ring was crafted.

The prophecy reaches even further than the imagination. In the book of Isaiah the prophet speaks of a future in which nations will beat their swords into ploughshares. And in another chapter of this same book, namely Isaiah 8, through a threefold proverb the breaking of the magic and hypnosis which has woven itself around the nations of this world is announced: arm yourself to the teeth, but be shattered; arm yourself to the teeth, but be shattered, because God is with us. Has the time not

Footnotes:

- 1) According to the Palme report "Bondgenoten in veiligheid" (Alphen, 1982) the estimated worth of weapon export from developed countries to the rest of the world rose (in 1978 prices) from 6.3 milliard dollars in 1970 to more than 16 milliard dollars per year over the period '77 - '79 (p. 127).
- 2) Study in the relationship between disarmament and development, UN '81, p. 49.
- 3) Ibid, p. 119.
- 4) Compare also Richard Barnett, *The Economy of Death*, 1970.
- 5) Report Palme, p. 119.
- 6) Report Palme, p. 123.
- 7) Compare the U.N. report on development and armament, p. 90ff. In this same report is included also a graphic estimate (by the American economist Leontief), in which the consequences are traced of respectively a continuing armament of the world and of a disarmament scenario, in which the military expenditures fall to 75% and eventually 60% of their present relative scope. In the first instance, the national income per capita in the year 2000 falls 33% in the poorest section of Africa, in the second instance it rises by more than 188% (in the year 2000). The comparative figures for poor Asia are respectively + 2% and + 47%.
- 8) Compare Barbara Ward, *Foreign Affairs*, Winter 80/81.
- 9) The figures are from the United States Arms Control and Disarmament Agency of December 1980, referred to in the UN report about disarmament and development, p. 71.

Bishops ban the bomb

Dick Pierik

In November of 1982 Catholic bishops of the U.S.A. made worldwide headlines with the second draft of their controversial Pastoral Letter on nuclear disarmament. The Letter deserves our attention, even if we may differ among ourselves whether and how the Church ought to speak to the nuclear issue.

At the heart of the Letter are two basic assertions: 1. that all use of nuclear weapons to settle international disputes must be considered unacceptable, and 2. that the current strategy of deterrence can no longer be justified in the face of the in-

creasingly threatening possibility of nuclear war.

The Letter starts by pointing out the biblical message of world Peace as God's gift in Jesus Christ. Peace is obtained not by human might but by reconciliation of the human race to God through repentance, faith, and forgiveness of sin. God's gift of Peace also obligates us to peace-making. "Pray and work" is the motto of the bishops' Letter.

Divergent views unite in Letter

Catholics are divided on how the Church should address political issues. Some insist that the Church should stick to things "spiritual." Others feel the Church should also speak to political issues. The Letter strikes a medium course. First it serves as pastoral advice to the fifty million or so U.S. Catholics. And as Time Magazine put it, the Letter does not ask Catholics "to read and obey, but to weigh and consider." Secondly the Letter is openly intended to stimulate and guide public debate.

Also with respect to the question of war Catholics are not of one mind. Some hold to the pacifist view that "any kind of military force is incompatible with Christian vocation." Others

adhere to the 'just war' view summed up in these words of Vatican II: "As long as the danger of war persists... governments cannot be denied the right of lawful self-defense, once all other peace efforts have failed."

Significantly, these two divergent points of view unite in this Letter to express their common disapproval of the arms race in general and of the possession and possible use of nuclear arms in particular. Both sides view the nuclear weapon as so outrageously anti-human, even anti-God, that they feel constrained to sound an urgent alarm:

"... the moral issue at stake in nuclear war involves the meaning of sin in its most graphic dimensions. Every sinful act is confrontation of the creature and the Creator. Today the destructive potential of the nuclear powers threaten the sovereignty of God over the world he has brought into being. We could destroy his work." What the bishops mean is that the stark reality of the nuclear bomb, especially in the context of ever-growing stockpiles on both sides of the nuclear arena, put all previous considerations of the legitimacy of any war into serious doubt.

No room for use of nuclear weapons

About the actual use of nuclear attack they speak bluntly:

First with respect to nuclear attack on non-military targets: "Under no circumstances may nuclear weapons or other instruments of mass slaughter be used for the purpose of destroying population centers or other predominantly civilian targets."

Secondly, with respect to initiation of nuclear war: "We do not perceive of any situation in which deliberate initiation of nuclear warfare, on however, restricted a scale, can be morally justified."

Thirdly, the bishops really address the question "But what if the enemy attacks us first?" Their answer boils down to "Not even then," but rather than put it that bluntly the bishops raise half a dozen questions that give sobering expression to their educated scepticism that any nuclear attack once started can be kept from escalating into full-scale nuclear war. Experts they consulted convinced them that not even the most sophisticated nuclear technology can guarantee safety to non-intended targets. Even a mere change of wind, they say, can spread lethal nuclear fall-out and kill vast numbers of people as well as contaminate large areas never intended as targets. Lack of faith in our technology is not their only concern, however: "The danger is rooted not only in the technology of our weapons systems, but in the weakness and sinfulness of human communities." In other words, you have to have a lot of faith in humanity in general to hope for world peace by means of nuclear weapons. The bishops also ask the bothersome question why we should wish to retaliate with nuclear weapons

other than to seek vengeance, which belongs to God.

Obviously, then, the Letter leaves no room for use of nuclear weapons under any circumstances. The bottom line of the bishops' statement is that the terrors of nuclear weapons are so horrendous that no nation will ever have the moral right to use them against another, not even in retaliation. The bishops admit that the debate on the issue among experts is inconclusive, but they are satisfied that the evidence they have heard leaves them no choice but to conclude as they did.

Even policy of deterrence condemned

The Letter's most controversial part is its criticism of the current strategy of deterrence. *Deterrence* can be defined as "dissuasion of a potential adversary from initiating an attack or conflict, often with the threat of unacceptable retaliatory damage." In nuclear terms that means something like this: "We warn you not to attack us. Our bombs are bigger than your bombs, and we will use them if you push us far enough. Should you attack us we promise you a counterattack that will inflict damage on you that will greatly outweigh whatever benefit you may hope to receive from attacking us."

The bishops stress that realistic as the policy of deterrence may be in itself, in the nuclear context it raises enormous moral issues. Though aimed at preventing nuclear war the policy of deterrence in effect results in ongoing production, improvement, and deployment of ever more deadly nuclear weapons, maintains a situation of constant nuclear threat between the major powers, seeks to prevent evil by threatening evil, and ironically is the driving force behind the arms race and so aids in the relentless push towards nuclear holocaust.

Not without hesitation the bishops finally conclude that "not only the use of strategic nuclear weapons, but also the declared intent to use them involved in our deterrence policy, are both wrong."

What then do the bishops propose as the alternative? A reversal of the arms race, de-escalation. According to them the policy of deterrence can at best be tolerated only when it is accompanied by serious negotiations towards disarmament, not otherwise.

The "unrealistic" demands of the gospel

As I reflected on the strategy of deterrence as explained by the bishops it suggested to me an international peace policy based on the mentality of Lamech (Gen. 4) who vowed to be avenged seventy-seven times. In contrast the tone of the bishops' Letter sounded considerably more like that of the Suffering Servant whose way of dealing with evil is the turning of the other cheek (Mat. 5:38 ff.). That may well be "unrealistic" in international politics, but no more unrealistic than the gospel's answer to all of human life.

The bishops do not stop at criticising nuclear defense policy. They are as earnest in calling for renewed efforts against all forms of war, and the last third of their Letter is devoted to outlining practical steps to be taken in the process of working for world peace. The concluding pages of the Letter are an urgent call to action addressed to Catholics in all aspects of private and public life. The whole of the Letter is a serious challenge also to us.

Dick Pierik has been campus chaplain at University of Toronto for three and a half years. He studied this Letter and introduced it for discussion for three sessions with a group of Christian faculty at the U. of T.

Veterans slam Cruise missile tests

HALIFAX (CP) — Canada will be helping the U.S. take an unnecessary and dangerous step toward nuclear war if it allows the cruise missile to be tested in Alberta, a Canadian war veterans' organization says.

Unlike other nuclear missiles, the cruise is designed to fight a war, not prevent one by the threat of retaliation, the Veterans for Multilateral Nuclear Disarmament said in a statement released yesterday.

Final government approval of the tests, however, is by no means certain, an outspoken Liberal MP opposed to the missiles said yesterday.

Backbencher Paul MacRae (Thunder Bay) says the government would be just as pleased if the issue disappeared, particularly since a Gallup Poll released earlier this week showed a

majority of Canadians oppose the missiles testing.

An agreement between the U.S. and Canada to test the cruise in Alberta is ready for signing in Washington, although it has not been debated in detail in Parliament.

By allowing the U.S. to test the missiles here "our government appears to have drifted into a commitment which would place Canada solidly on the side of one of the most insane developments in an insane race," the veterans' group says.

"By saying 'me too' on the cruise, Canada will climb on this particular bandwagon which, unless it is stopped, will make nuclear disaster virtually a certainty in this decade," said C.G. Gifford, chairman of the 80-member group formed last March and a recipient of the Distinguished Flying Cross during World War II.

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Calvin College

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"My grace is sufficient for you"

In response to the preaching of Rev. L. Tamminga's first sermon after the passing away of his son.

We stood on holy ground that night
when in that sacred hour
we bowed in awe at the depth and height
of God's sustaining power.

Ah, Lord, the pain was still so fresh,
yet Your grace so full and strong.
You showed how out of human weakness
was born a Victor's Song!

We stood on holy ground that night
when in that sacred hour
we saw a glimpse, a most glorious sight
of God's deep grace and power!

January 30, 1983.
Wilma Jonkheer

My Muse of Writing

My muse of writing — God, I still
Have reams of empty books to fill.
Each day a line, each hour a word,
Tomorrow still unseen, unheard.
Oh let me see, oh let me hear,
I fully realize thin and sheer
The curtained window of this breath,
That separates the life and death.
My God, I bleed and weep upon
This paper red and wet with dawn,
For each night brings anew a tear,
A laugh, a song, within my ear.
You whisper them. You thunder them.
You whip and toss them to my pen.
Shall I deny? Can I forget?
My soul a sieve, the catching net
For words You send. God let me live!
A hundredfold I still must give.

Christine Farenhorst Praamsma



Leonard Schalkwyk

Pastoral letters

Western tour

Last summer I had the privilege of visiting some churches and friends in Alberta and British Columbia.

One thing that struck me was how little real contact there is between East and West. The geographical distance is not only a danger in national life; it is also a setback for church life.

We do have contacts by way of Synod, Canadian Council of Christian Reformed Churches, Christian organizations and publications. Also ministers move from East to West, or from West to East. And then, there are the visits of relatives and friends.

Yet, I became convinced that much more contact is necessary if we are to stay close together and grow together in the Lord.

Another thing that came home to me was the genuine love the Lord has given us for each other. We had great fellowship with people of many stripes and colours in our churches. What unites us is far greater than what divides us.

We live in very serious times of economic difficulties, growing political problems and cataclysmic international tension. On our "home" mission fields and on our "foreign" mission fields, the urgency of the hour in world history is more evident than in an established congregation. I had the opportunity to visit several mission fields and I can assure you that our missionaries are engaged in a race against time, with often frightening developments. Constantly there is the question: how long will we be able to continue our work? How can we best prepare the indigenous churches for self-government and self-support? How can we train missionaries from the tribes themselves? Years ago, China-missionary Roland Allen saw this need already. He wrote a handbook, entitled "Missionary Methods, St. Paul's or

Ours." China's history showed that indeed time was short!

In the upheaval of our days, let us stress solidarity and put first things first. The world is burning around us and we often waste our time by having endless discussions. We all love the Lord and His Word, but we express it in different ways. Let us seek to stress the things that have priority in our time. To arrange furniture in a comfortable way makes a house a home. It is important. But when that house is on fire, suddenly that arrangement is not that crucial anymore!

In this time it is of utmost importance that we stress the things that unite us, that we seek to draw closer together as brothers and sisters in Western and Eastern Canada. By the same token, we live in a time that we should not stress the differences between our churches in Canada and the United States, but see how close we are in the bond of unity in the Spirit.

We live in a time where we must reconsider our priorities and reach out to a world in need.

The hour is late. The footsteps of our Lord are coming closer and closer. Will He find us "discussing" or will He find us busy spreading the Gospel, the infallible Word of God?

I was allowed to serve in 6 classes in Canada and am now in my seventh and more and more I am convinced that we often talk about "issues," rather than seeking together to promote the work of the Lord. May our classis gatherings become more "fellowship meetings" than "business meetings." Let us each stop riding our hobby horses and move forward together in unbroken phalanx: the Eastern and Western section, the Northern and Southern regiments, pressing toward the goal of our high calling. For Jesus is coming soon!

Amen, come Lord Jesus.

An announcement in the Church bulletin on a Sunday morning

After years of negotiations and meetings to iron out differences and disagreements, the C.L.A.C. and the C.T.U.C. amalgamated. Praise the Lord for this. Let us rejoice that we are able to work together again.

When I read this there was a deep feeling of joy and gladness in my heart. It had finally happened. Their differences of opinions and grievances toward each other were ironed out and both Christian unions were united. But it brought back many memories of the very beginning of the C.L.A.C. in the West, and of bitterness, misunderstanding and disagreements.

Herbert Visser

Immigrants:

It was November 1951. That past summer immigrants from The Netherlands had come in greater numbers to B.C. than in previous years. More were expected to come in future years. With these immigrants came ideas, suggestions and convictions as well as the building of churches, Christian schools and Christian organizations.

There was only a small group of old timers of Dutch origin in B.C. and little action to get involved with. Coming from The

Netherlands with zeal and enthusiasm, we felt a bit lost and lonesome.

From the very day of our arrival we were confronted with a strong labour movement which practised closed shops. This was totally new to us who were used to freedom of choice. To join or not to join? It was so hard to understand and so confusing. What could we do?

A humble beginning

In 1951 a small group of new immigrants and old timers decided to come together and

discuss the possibilities of organizing and establishing a Christian labour union. Even though we did not know what to do and how to do it, we started the meeting under the influence of memories of old times.

After devotions and prayer and a lengthy discussion, a motion was made by one of the old timers to appoint a committee to study the possibilities of how to establish a Christian labour union. But the newcomers voted against it because they wanted to organize at this moment and date, not wait a half year for a report. We did have the constitution of the C.L.A. of America and of the C.N.V. of The Netherlands. So it was decided to use these constitutions in shaping our own, and then to meet in December again to bring in more information and the new constitution for approval.

All went according to plans. At the next meeting we organized as a general local of the C.L.A.C., Mr. D. Radshaak: president, Fred Pel: secretary, Herbert Visser: treasurer. For working members, the monthly contribution would be one dollar; for the unemployed, nothing. And so the

constitution was accepted: a little bit of our own, a little bit of the C.L.A. of America, and a little bit of the C.N.V. of The Netherlands.

Was it foolish?

Looking back it looks so childish and simple. But we started in faith and hope and goodwill to work for this cause with the help of the Lord. If we would have known what we were up against, with no knowledge of provincial laws, labour unions power and conditions.

Sometimes during the first years we did ask ourselves the question: Were we foolish to get ourselves involved in a task so gigantic? In particular when we did not have the co-operation of our fellow Christians and were being criticized for bringing in from the old country, ideas and things not suitable for Canada. Should we not get involved in the Canadian way of life and as a Christian join the Labour Union to be a witness for Christ in these so called neutral organizations? There was doubt sometimes, but more and more we were convinced that we had to carry on,

regardless.

And we did, visiting ministers of the Christian Reformed church, asking them for support to bring the ideas of a C.L.A.C. among council and members in the surrounding villages. With the result that small groups of all trades and general locals came to be.

It was hard work. It is well known that it is not so hard to begin, but it is harder to keep the things once started, alive and going. Every local needed its own board. In particular the task as a secretary-treasurer, mostly combined, was not easy. To hold one meeting every month was made a rule, and the members were supposed to pay their fees regularly. In theory: yes, but in reality: no. Therefore, money had to be collected. The treasurer took off Saturday afternoons for collecting, not to mention the time spent, and not a penny for car allowance. After a day of work, he would come home, hurry through a shower, have dinner and leave at 6:30 p.m. to attend a meeting 70 miles away, driving on secondary roads. Finishing at 10:30 he would then tackle the

Continued on next page



They shaped our lives

#20



Yes Boss!

Most new immigrants came to Canada feeling very positive about settling in a strange, new environment. But some were disillusioned almost from the start. Among the sponsors of immigrants were strange and selfish people, out to exploit their cheap, imported labour. Some made sexual advances toward teenage girls, others abused their hired help by insisting on around-the-clock performance or providing only the bare minimum in housing.

Jack Koekoek's boss in Brandon treated him worse than his own dog. He was given a shed to live in and was expected to eat all his meals there.

John Eisen of Renfrew recalls how he, a 15-year-old student, an older brother and their 59-year-old widowed mother came to Stratton (300 km west of Thunder Bay) after a long, tiring train ride. Their sponsor, a Mr. Bohlen, turned out to be a real tightwad. The wages he offered, \$75.00 per month, were not unusual for agricultural workers in 1949. But \$75.00 was normally paid in addition to free accommodations and free produce or milk. Not so for the Eisen trio. They could live in with the farmer and his wife, but it would cost them a dollar a day each. It didn't take much to figure that paying \$90.00 a month would be an impossibility for them.

The Eisen boys decided to strike and planned to leave town. But word had spread to Stratton before they had walked the fifteen miles. No one there was willing to move their belongings and the people at the railway station refused to sell them tickets.

When immigration officials from Winnipeg finally came to check condi-



The J. Feenstra family of Woodstock was sponsored by Earl Stickle of Trenton. In this 1948 picture Feenstra is shown next to the milk can at a butchering scene on the Stickle farm, just yards away from the Trent Canal.

(Courtesy J. Feenstra, Woodstock)

tions at the Bohlen place, the farmer had offered the new immigrants a chicken coop as living quarters, provided they would clean it up first and make it liveable. But Bohlen had simply added insult to injury and the Eisens refused.

The officials gave them the go-ahead to move. A new future was waiting for them in Holland Marsh, an older Dutch settlement not far from Toronto.

It wasn't that Dutch immigrants were naive about the need to adapt to their new environment. But having to talk English to be understood became a shocking reality the minute they were left at an unfamiliar

train depot with a Canadian sponsor. On many immigrant trains bilingual guides had done the translating for them. Now they were on their own, and the few schoolbookish words they had learned of what was supposed to be English had absolutely no resemblance to the language they heard spoken in Canada.

After an initial handshake and a sheepish grin, they could only communicate through gestures. Soon their children would assume roles as interpreters, but during the first days and weeks communication was very, very awkward.

Henry Kroes recalled his inability to get a word out, "What happened thousands of years ago in Babel, we can now identify with," he wrote in his diary, "we face a seemingly impossible language barrier."

"When it comes to sponsors, I could write a book about our first couple of weeks," says John Booy of Delta, B.C. "I doubt if anyone ever wound up in a worse place." "My sponsor and his friend ran the place. One was a good man with a good wife. The other, the one who became my boss, can only be described as evil. His wife was no better." Since the partners' wives didn't get along, the good couple left, leaving the Booy's to the mercy of the not-so-good. It became an intolerable situation.

Miles from nowhere, there were no other Dutch speaking people nearby. It took two months for a visiting fieldman to check up on their condition. He wasn't so much interested in the newcomers and their welfare as in finding a farm that would sponsor more immigrants.

The fieldman's sense of humour wasn't

the greatest, either. When John told him he came from the province of Drente, he was met by disbelief. Finally the fieldman blurted out, "Can anything good come from that neck of the woods?" and left shortly thereafter. As his parting shot he told John not to complain too much.

John and his bride had plenty of reasons to complain. They were abused and exploited by a farmer who got his kicks by acting as a slave driver. His work demands were so insane that in the four months that John worked for him, his hands simply gave out.

If milking chores weren't enough, John was expected to dig up carrots and beets from frosty fields, load 100 lb. bags of potatoes on trucks, clean out manure and spread it on fields, and do whatever else he was told. His work day started at 4:00 a.m. and usually lasted till nine in the evening. Sometimes, if grain needed to be loaded, he worked later.

Today there is still some bitterness left. Not so much because his numb, deformed hands continued to cause problems for another nineteen years. Not even because of the way he and his bride were treated, although John feels the man should never have been approved as a sponsor of immigrants.

The real hurt, the real letdown came because a fieldman, and the church he represented didn't care.

It was an old soldier who finally helped the young couple to make the break and get out, a few days before Christmas 1948.

Next: Yes, Boss - Part 2.

An announcement in the Church bulletin

(Continued from page 15)

long drive home again. Many years after we realized how dangerous it was and are now thankful that the Lord brought us home at midnight, guided safely in all kinds of weather conditions.

Resistance on Vancouver Island

Not only the mainland but Vancouver Island came to our attention, asking for help and information to organize. Once we spent a whole week on Vancouver Island, an area almost as big as The Netherlands. We started in Victoria, proceeded to Duncan, and so on, to Port Alberni and Campbell River. Victoria and Duncan decided to organize a local. In Port Alberni, although some people were willing, the nut was too hard to crack. The big MacMillan Bloedel mill, firmly in the hands of the W.A., provided labour for almost 90% of the population. In Campbell River we did try hard to get the Mennonites interested because

of their strong opposition to neutral unions but without success.

We tried to introduce the idea of a Christian Labour Movement as the only possible means to resist the power of other organizations. Even so, members of the Canadian Reformed Churches, still holding against us that we were originally "synodical" in

A breakthrough

Then came a small beginning: a contract for 3 men by Velden Construction Ltd. Wages were brought up to par with union wages and benefits. Surprisingly we did get the certification of the contract by the Labour Relations Board. Were they thrown off their feet by surprise?

"Should we not get involved in the Canadian way of life?"

Holland, were not willing to co-operate, although memberships in unions were not allowed by the Church council. We came home sometimes so discouraged and feeling so helpless. We wanted to do so much ourselves, not trusting the Lord, even when we told the members at meetings that it probably could take fifteen years or more to build, to work and to fight in His Name.

But then the Unions awoke. A little mole had penetrated their bastions. They started calling us all kinds of names. Then came reporters, smelling some dramatic news, with their interviews, and turning the true facts upside down. How did we dare to go to the Labour temple on behalf of one of our members in trouble on his job because he refused to join the union? Right into the lion's

den, of course. Our intervention had no results and we were scoffed at.

A defeat

When we were negotiating with another company who got the contract for building a new City Hall in West Vancouver, the fight was on. Picket lines were set up accusing us of unfair and underpaid labour practice. Because of deliveries by non-union truck drivers, our men could carry on until the cement trucks arrived. These were halted and turned back. But not for long, because after 4:30 p.m., the picket lines were dispersed and by telephone the ready-mix trucks were ordered in. Volunteers came in to give a hand and by 5 o'clock in the morning all the concrete was poured. Imagine the surprise of the picketers when they came on again. The newspapers told about strange things happening at the construction site.

But the real fight started afterwards. The unions blocked everything. A crane needed to put up the beams was stopped by the unions and could not enter the construction site. A court injunction was asked for but was not effective. How hard we tried, but we could not go on and the job was falling behind in contract issues.

Under all this pressure the company had to give up. An action for help nationwide was organized to help them financially to prevent bankruptcy. But it was a blow to the C.L.A.C. and a triumph for the unions. When we applied for another contract we were called for a hearing before the Labour Relations Board. The lawyer representing our local flatly refused us because we were a religious organization. All this time we worked on our own and there was no contact with the East.

Continued next week ...

Dutch



Carl D. Tuyl

Persoverzicht

• De atmosfeer in de gelederen van de P.C.-partij is spannend en geladen. Kandidaten voor de leiderspositie spreken in bedekte termen met de nerveusiteit van een kat met een lange staart in een kamer gevuld met negen schommelstoelen. Niemand komt er eerlijk voor uit maar we mogen er wel zeker van zijn dat de volgende heren zitten te wikken en te wegen: Loughheed van Alberta, Davis van Ontario, Mulroney in Quebec, Crombie van Toronto; en de kranten spekuleren ook over Darcy McKeough die eertijds de portefeuille van financiën in Ontario beheerde, en nu directeur van het gasbedrijf in Chatham is. Ze manoeuvreren als bejaarde echtparen voor de roldeur van een gebouw: "U eerst." "Nee, na u." Niemand wil de eerste zijn. En de beslissing zal, naar ik meen, gemaakt worden in de Albany Club hier in Toronto door heren in drie-delig gestreepte kostums, over een borreltje. Kandidaten met baarden, zoals Pocklington, hoeven niet eens te solliciteren, en andere aspiranten die niet netjes in het laantje lopen, gaan ook een-twee-drie van de lijst af. De democratie is meer aan het werk in chique bars en restaurants dan op de plaatsen die jan-met-de-pet bezoekt. En laten we ons niet vergissen: geld spreekt. En het staat voor mij wel vast dat de stille regeerders in de partij Clark kwijt willen. Als ik hem was zou ik maar vast naar een baantje gaan omzien.

• Over baantjes gesproken, de fractie leden van de Liberale Partij hadden weer eens een fris idee om de werkeloosheid tegen te gaan. Laat ze soldaat worden!

Nog niet eens zo gek bekeken. En de voorzitter van de commissie die de ekonomie gaat bestuderen heeft nou bepaald niet het minimum loon. Acht-honderd dollar per dag! Da's geen katterpies nietwaar? Toch, als je het beziet tegen de achtergrond van advokaatkosten is het niet helemaal onredelijk. De oppositie vloog er op af als een bok op de haverkist. Jammer genoeg, als een kenner van de menselijke inslag, hoorde ik in veel van de bezwaren een nogal groot stuk jaloezie.

• We horen niet veel van Levesque deze dagen omdat die goeie man het te druk heeft met de besognes in zijn achtertuin. Jan-en-alleman zijn in staking tegen zijn bezuinigingsmaatregelen. Bezuinigen, zoals u weet, willen we allemaal, maar alleen maar bij de buurman en niet ten koste van onze eigen portemonnaie.

• Het meest ruchtbarende internationale nieuws kwam uit Israel waar de commissie belast met het onderzoek aan gaande de moordpartijen in de Palestijnse vluchtelingkampen, haar bevindingen publiceerde. De Minister van Defensie, Ariel Sharon, werd persoonlijk verantwoordelijk gehouden voor het bloedbad, en ook de prime minister, Menachem Begin, werd beschuldigd van onverschilligheid. De hele legerleiding kreeg een flinke veeg uit de pan. De commissie eiste het aftreden van Sharon, maar het lijkt mij dat in democratische termen het hele Begin kabinet beter zijn biezen kan pakken.

• Heel Italie staat op z'n kop. De telefoonmaatschappij daar heeft een tijdelijk gesteld aan plaatselijke gesprekken. Na iedere zes minuten gaat de rekening met acht cent omhoog. Het gaat tegen de natuur van de taal en tegen de geaardheid van dit welsprekend volk in, en ze zijn er, om het zomaar te zeggen, kapot van. Hoe kun je nou in het Italiaans je liefde verklaren, of je afkeuring uit spreken in zes minuten? Alleen Hollanders kunnen dat. Die hebben aan een minuut genoeg. Pak

de telefoon, draai het nummer: "Ja hallo, zeg weet je wat je voor mijn part kunt doen? Je kunt" Klaar is Kees. Dertig seconden! Maar dat gaat natuurlijk niet in het Italiaans. In die taal zou dezelfde boodschap een half uurtje vereisen, alleen al voor al de "mamma-mias."

• In Frankrijk hebben ze zo'n S.S.-er te pakken. De Beul van Lyon, die heel wat op z'n geweten heeft en al een paar keer in absentia ter dood veroordeeld was. Zulk nieuws gaat je niet in de kouwe kleren zitten. Wij, die die tijd meegemaakt hebben moeten ons bevrijden van persoonlijke lust voor wraak. Mijn tijdgenoten weten wel dat dat niet zo makkelijk is. Verleden week ging ik naar de kerk in Bradenton en daar begon de dienst met Hymn #190 op de wijs van "Deutschland, Deutschland über Alles" en ik kreeg er nog de kriebels van op mijn rug.

• En zo langzamerhand wordt het ook weer tijd om de geranium stekjes uit te poten. Dat brengt mij op een groot vraagstuk dat al sinds geruime tijd onze gemoederen in huize Tuyl bezig houdt. Onze rode geraniums worden het volgende jaar rose. We hebben allerlei mensen geraadpleegd, zelfs een landbouwkundige van de hogeschool in Guelph, en ze zeggen allemaal dat we van Lotje getikt zijn. Onmogelijk! Ik neem dat graag aan, maar toch gebeurt het. Ra, ra hoe kan dat? Lezers die oplossingen hebben zullen op de gebruikelijke manier beloond worden met twee gereserveerde plaatsen in onze tweede dienst en voorzien van een psalmboek met een rood lintje.

• Mijn gade is deze week in Calgary om de verjaardag van de oudste familietelg te vieren. 't Zeuntje en ondergetekende zijn vaste klanten bij MacDonald, en ieder ogenblik kunt u verwachten dat op die gele borden het aantal gereserveerde hamburgers met een paar honderd vermeerderd zal worden.

Pensioenen in Canada

(Canadian Scene) - Pensioengerechtigde mensen in Canada moeten een heleboel formulieren invullen om in aanmerking te kunnen komen voor hun pensioen. De regering stuurt u uw pensioen namelijk niet zo maar toe, en in sommige gevallen loopt u de kans bepaalde uitbetalingen helemaal niet te krijgen als u vergeet ze aan te vragen. Dat geldt bijvoorbeeld voor de eenmalige betaling uit het werkloosheidsfonds die u kunt aanvragen bij uw pensioenering.

Ouderdomspensioen (OAS):

Dit is het basis pensioen waarop bijna iedereen recht heeft. Het gaat er hierbij voor namelijk om hoe lang u in Canada gewoond hebt, en dus niet hoe lang u ergens gewerkt hebt. Het geldt dus ook voor niet-werkende mensen. Voor hen die niet in aanmerking komen voor een volledig pensioen is een gedeeltelijke betaling beschikbaar. Het volledige pensioen is nu \$246.92 per maand.

Aanvraagformulieren kunnen op het postkantoor verkregen worden of aangevraagd worden bij een der Income Security Program kantoren (U kunt die vinden onder de letter 'I' in de Vervolg op pagina 19.



J. van Harmelen

Augustinus, kind van zijn tijd

Augustinus was zelfs in zijn bekering een kind van zijn tijd. Niemand die van Augustinus' werken kennis neemt zal durven beweren dat hij niet bekeerd was. Als u zijn "belijdenissen" leest dan blijkt dat heel duidelijk. Hij heeft deze belijdenissen geschreven om anderen tot een zegen te zijn. Juist omdat hij ons zo laat kijken in zijn zieleleven en als het ware ieder die het leest deelgenoot maakt van zijn zonden, en de vergeving er van, weet ieder dat in deze belijdenissen en in andere werken een kind van God aan het woord is. En toch, dit kind van God was ook, en zelfs in zijn bekering, een kind van zijn tijd.

Als wij vragen: wat zegt de Bijbel van de bekering, en wat zegt Augustinus van zijn bekering, dan zien we twee verschillende lijnen lopen. De lijn van de Schrift die we heel duidelijk vinden beschreven in zondag 33 van de Heidelbergse Catechismus, en de lijn van Augustinus die we zien in de eigenaardige uitspraak: "want gij, O God, had mij tot u bekeerd, zodat ik niet meer taalde naar een vrouw noch naar enige verwachting dezer wereld."

Augustinus is daarna ook niet getrouwd, en heeft zijn loopbaan vaarwel

gezegd. Daarin, en wij moeten proberen hem goed te begrijpen, was hij kind van zijn tijd. Hij moet vaak gevoeld hebben dat zijn seksuele leven niet in harmonie was met Gods wil. Niemand lichtte hem voor op schriftuurlijke wijze. De zeden van de tijd waarin hij leefde spraken een woordje mee. Toen hij jarenlang samenleefde met dezelfde jonge vrouw, die hem een zoon gaf toen hij achttien jaar was (hij noemde deze zoon zelfs Adeodatus (door God gegeven)) was er in zijn omgeving eigenlijk niemand die daar iets in zag dat ongeoorloofd was. Nu ja, het was wel niet helemaal zoals het hoorde, maar het gebeurde blijkbaar zo vaak dat zelfs op het concilie van Toledo, dat omstreeks 400 na Chr. werd gehouden, werd uitgesproken dat iemand die niet getrouwd was maar samenleefde met een concubine, niet van de kerkelijke gemeenschap mocht worden uitgesloten indien hij steeds leefde met dezelfde vrouw.

Ook zijn moeder maakte jarenlang geen bezwaar tegen dat samenwonen. Pas in Milaan schijnt zij en Augustinus' verdere familie en vrienden er op te hebben aangedrongen dat hij in het huwelijk zou treden. Hij verlooft zichzelf met een meisje dat echter twee jaar te

jong is om met hem in het huwelijk te treden. De moeder van Adeodatus zendt hij echter weg. Zij was zo'n veertien jaar zijn concubine geweest. Waarom trouwde hij dan niet met haar? Hij stuurt haar weg, en omdat hij nog twee jaar moet wachten voordat hij kan trouwen met zijn verloofde, knoopt hij een nieuwe relatie aan met een andere concubine. Hoe is het mogelijk.

Zoekend naar de waarheid voelt hij meer en meer dat hij met deze nieuwe relatie moet breken, hij voelt het zelfs zo dat hij het huwelijksleven op non actief moet zetten. Als kind van zijn tijd overweegt hij helemaal te breken met een vrouw, met het huwelijk en hij denkt er over om kloosterling te worden. Ook in dat opzicht is hij kind van zijn tijd. Als Simplicianus hem vertelt van de bekering van Victorinus, die zich, nadat hij zich bekeerd had tot het geloof in Christus, genoodzaakt voelde zijn ambt als rhetor neer te leggen, dan werkt dit in de overwegingen van Augustinus er toe mee dat ook hij niet meer taalde naar enige verwachting van de wereld.

Als Pontitianus hem vertelt van twee jonge Romeinse ambtenaren in Trier, die, na het lezen van het "leven van Antonius", waarin op geestdriftige wijze het Egyptische kloosterleven wordt verheerlijkt, besloten hun wereldlijk ambt neer te leggen en zich voortaan aan God te wijden door zeer ascetisch te leven, dan werkt ook dat mee aan de radicale gevolgtrekkingen die Augustinus maakt als hij later denkt: ik taal niet meer naar een vrouw noch naar een eervol ambt als professor in de retoriek aan de universiteit van Milaan.

Hij was ook in zijn bekering een kind van zijn tijd, want hij moest wel de indruk krijgen dat hij moest breken met

zijn seksuele leven en zijn loopbaan om zijn bekering voor echt te houden. Als Pontitianus met zijn verhaal klaar is komt het verhaal over zijn bekering in de tuin waar hij een kind zingend hoort herhalen: neem en lees!

Inderdaad komt er een breuk in zijn leven. Van een huwelijk of een samenwonen met een concubine horen we niets meer, en het wereldlijk ambt is ook van de baan. Tegen het einde van de zomer in het jaar 386 is Augustinus bekeerd. Hij gaat naar een landgoed met zijn moeder Monica, zijn broer Navigius, zijn zoon Adeodatus, twee neven, een vriend Alypius, en twee studenten.

Daar wonen ze ongeveer een half jaar om zich voor te bereiden op het sacrament van de Heilige Doop dat door Ambrosius aan hen zal worden bediend: aan Augustinus, aan Adeodatus en aan Alypius, op Pasen, 25 april 387.

Daarna gaat hij met zijn moeder en zijn zoon, en een paar vrienden op reis naar Tagaste. Zijn moeder sterft in Ostia, de haven van Rome. Meer dan een jaar blijft het gezelschap in Rome. Eind 388 komen Augustinus, zijn zoon, en twee vrienden aan in Tagaste in Noord Afrika. Augustinus verkoopt zijn eigendommen, behalve een huis waar hij een soort klooster begint. De opbrengst van de verkoop wordt aan de armen gegeven. Het kloosterleven neemt een aanvang. Zijn veelbelovende zoon sterft helaas in 389. Augustinus mist deze briljante zoon heel erg. Augustinus was 33 jaar toen hij zich ging wijden aan meditatie en studie in het kloosterverband dat hij zelf in het leven had geroepen. Het wordt echter een voorbereiding voor zijn dienst aan Christus, eerst als presbyter, en later als bisschop.

Travel

VANAF \$649

Het enige wat deze winter lager zal zijn dan de tarieven van de KLM* is de temperatuur!

Profiteer deze winter van het speciale winter CCF-tarief voor vluchten naar Nederland. U kunt vanuit Toronto of Montreal vertrekken vanaf 1 november 1982 tot en met 30 april 1983. U kunt terugkomen wanneer U maar wilt, hoewel het tarief hoger ligt als U na 30 april terugkomt. U kunt een minimum van 7 dagen en een maximum van twee maanden in Nederland doorbrengen. Als U langer wilt blijven (maximum 6 maanden), belt U ons dan even op voor onze normale CCF-tarieven.

Gratis Huurauto

U bespaart nog meer geld met de KLM dankzij een gratis huurauto in Amsterdam. Wij geven U er een, minimum één maximum twee weken, met 100 kilometer gratis per week.**

Een gul onthaal in Nederland

Dankzij het gratis 'Welcome back' -pakket (waarde: \$100) zult U zich meer dan ooit tevoren thuis voelen in Nederland. Prachtige geschenken, kortingen en bonussen met o.a. een pas voor een dag gratis openbaar vervoer en nog veel meer! Zorg ervoor dat U bij Uw vertrek op het vliegveld de "exchange coupon" ontvangt!

Boek nu een spaar geld!

Vlieg deze winter naar Nederland met de KLM. De besparingen en kortingen zijn nooit beter geweest. Bel vandaag nog even Uw reisagent op!



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*In samenwerking met CP Air.

**Geldig tot eind Maart 1983.

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Dutch

Uit Nederland

□ Radio Nederland - De tweede Nederlandse kunstmaan Iras is succesvol door een deltaraket in de ruimte gebracht. De lancering vond plaats vanaf de Amerikaanse basis Western Test Range in de staat California. Een van de taken van de Iras is om met een speciale telescoop infrarood-bronnen op te sporen.

□ Uit angst voor diefstal heeft een post duivenhouder uit Twello toch zijn 6 jaar oude doffer Barcelona verkocht, na jaren aanbiedingen van de hand te hebben gewezen. De nieuwe eigenaars, de gebroeders Bosch uit Leerdam, willen hun aankoop opgenomen zien in het Guinness Book of Records. Daar staat als duurste postduif de Britse Motta geregistreerd, die voor 36 duizend gulden van eigenaar verwisselde. Barcelona bracht de som op van 45 duizend gulden.

□ Op alle terreinen probeert de overheid wat extra geld binnen te krijgen. Nu ook bij de lokale telefoongesprekken. Deze worden verhoogd met 1 cent per gesprek. Dat lijkt bijna niets, maar toch denkt de staat daarmee een additionele 62 miljoen gulden per jaar te incasseren.

□ Nederland heeft in verband met de gehoopte opleving van de economie meer ingenieurs nodig dan momenteel worden opgeleid aan de drie technische Hogescholen en de Rijksuniversiteit van Groningen. Dat heeft Professor Draijer gezegd, de nieuwe rector-magnificus van de Technische Hogeschool Twente. De professor geeft dat de noodzaak van meer ingenieurs op gespannen voet staat met de afname van de bevolking. Daardoor zullen minder jongeren naar het voortgezet wetenschappelijk onderwijs gaan. Bovendien zal het percentage studenten afnemen, door geringere financiële mogelijkheden van ouders. De arbeidskansen voor ingenieurs zijn daarentegen uiterst gunstig. Velen hebben al een baan voordat ze afgestudeerd zijn.

□ De verkoop van woningen en auto's zijn graadmeters voor de economische ontwikkeling. Dit is geen stelling uit een proefschrift maar wel een veel gehoorde opvatting in handel en nijverheid. Mocht deze waarheid behelzen dan staat er een licht economisch herstel voor de deur.

Al enige weken is er, door de gedaalde hypotheekrente meer belangstelling in de huizenmarkt, hetgeen niet zo wonderbaarlijk was, want de handel in huizen had moeilijk nog dieper kunnen dalen. Maar ook blijken er nu weer iets meer auto's te worden gekocht.

Vorig jaar begon rampzalig voor de autohandel, maar na maart zette zich een herstel in en in 1982 blijken er 407.000 nieuwe auto's te zijn verkocht, 4 procent meer dan in 1981, toen er 389.000 aan de man werden gebracht. Toch had de RAI, die de statistieken bijhoudt, eigenlijk een verdere teruggang voorspeld in het begin van 1982. Doch thans toonde de voorzitter van de afdeling auto's van de RAI, de heer De Grefte, zich zelfs



optimistisch over dit jaar. Als redenen voor een toeneming van de verkoop noemde hij de gedaalde rente, en de lagere benzineprijs, die volgens hem voor een beter psychologisch klimaat zorgden, waarin de voordelen van een nieuwe auto meer nadruk krijgen. Op het moment rijden er 4 en een

half miljoen personen auto's in Nederland, ongeveer 1 auto op de drie Nederlanders.

□ Op de vliegbasis Deelen heeft vaandrig Wiessing als eerste vrouw het groot militair brevet als vlieger behaald. In 1980 werd de militaire vliegopleiding ook voor vrouwen opengesteld.

□ De rijkspolitie in Zeeland vindt geregeld door zeewater aangetaste pakjes Hasj op het strand van Walcheren. De politie hoorde voor het eerst over hasj aan het strand via een dierenarts, die rapporteerde dat bij hem een hond was gebracht, die na een strand wandeling "high" was.

□ De Britse veerdienst Sealink en de Stoomvaartmaatschappij Zeeland hebben besprekingen gevoerd over de veerdienst Hoek van Holland - Harwich, nu Sealink zijn aandeel in deze zeeroute wil beëindigen. De Nederlandse maatschappij SMZ, die met Sealink een contract heeft tot 1988, zal de veerdienst in elk geval gewoon voortzetten. De Britse maatschappij lijdt grote verliezen op de lijn Hoek van Holland - Harwich en wilde de twee dienstdoende schepen vervangen door een grote. De Britse vakbonden hebben dat tegengehouden, waardoor Sealink besloot de veerdiensten helemaal te staken. Of de SMZ haar activiteiten zal uitbreiden als Sealink zich terug-

trekt, is nog niet bekend.

□ Prins Claus is opgenomen in het St. Laurens ziekenhuis in Breda voor verdere behandeling. Sinds 1 oktober was hij in behandeling in een kliniek in Bazel wegens klachten van depressieve aard. Nu het blijkt dat de prins nog een lange klinische behandeling nodig zal hebben heeft hij de voorkeur gegeven aan een ziekenhuis in Nederland. Het ziekenhuis in Breda werd ondermeer uitgekozen omdat daar gemakkelijk veiligheidsvoorzieningen getroffen kunnen worden. De behandeling van Prins Claus staat onder leiding van de Nijmeegse psychiater professor Nijdam.

Pensioenen in Canada

Vervolg van pagina 17

blauwe pagina's van uw telefoonboek). U hoeft zo'n aanvraag slechts een keer aan te vragen. Daarna blijft alles automatisch door gaan. U dient de aanvraag zes maanden voor het bereiken van uw 65ste verjaardag aan te vragen om er zeker van te zijn dat de uitkeringen precies op tijd kunnen beginnen.

Guaranteed Income Supplement (GIS):

Wanneer uw OAS aanvraag is geaccepteerd dan ontvangt u een formulier waarin u gevraagd wordt bepaalde gegevens te verstrekken, aan de hand waarvan dan bepaald kan worden of u in aanmerking komt voor een supplementaire betaling in het kader van het Guaranteed In-

come Supplement programma. Dat is nu maximaal \$247.89 per maand voor alleenwonende bejaarden en \$191.12 per persoon voor echtparen.

Wanneer een der echtgenoten 65 geworden is en in aanmerking komt voor een GIS en de andere echtgenoot is tussen de 60 en 65 jaar en voldoet aan de andere vereisten, dan heeft de jongere echtgenoot recht op een zg. spouse's allowance - thans \$438.04 per maand (Dat is het totaal van het OAS van \$246.92 plus het maximum van het GSI van \$191.12. Dat betekent dus dat die jongere echtgenoot(e) in feite die uitkeringen vijf jaar eerder krijgt).

Canada Pension Plan (CPP):

CPP betalingen beginnen gewoonlijk op 65-jarige leeftijd.

Die uitkeringen worden gebaseerd op de betaalde premie (Niet-werkende huisvrouwen komen niet in aanmerking). Momenteel bedraagt dit pensioen \$307.65 per maand. Als u op 65-jarige leeftijd nog werkt dan kunt u premie blijven betalen tot uw 70ste verjaardag en zodoende ontvangt u dan op 70-jarige leeftijd een hoger pensioen. Het plaatselijke kantoor van het Income Security Program kan u precies vertellen hoeveel pensioen u dan op 70-jarige leeftijd ontvangt. U kunt daar ook uw aanvraagformulier verkrijgen.

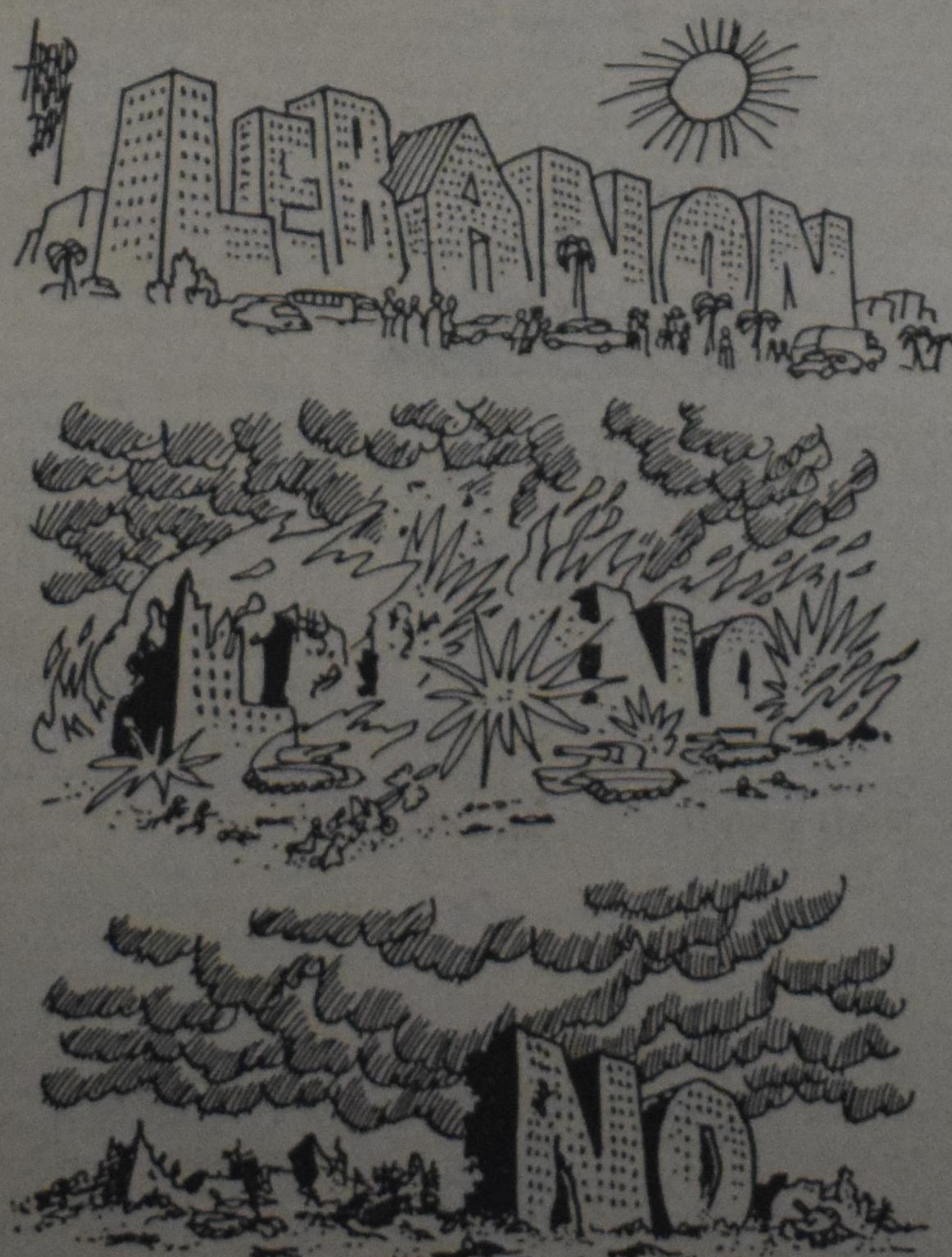
CPP betaalt ook aan weduwen een pensioen en ook aan kinderen van overleden premie betaalers, terwijl er bij overlijden een som van \$1.650

wordt betaald (Dat was het niveau in 1982). Maar al die betalingen moeten aangevraagd worden en er moet ook belasting over betaald worden.

Unemployment Insurance Special Retirement Benefit:

Dat krijgt u niet als u het niet op tijd aanvraagt. Als u 65 wordt, vraagt dit dan meteen aan. U hebt er recht op als u gedurende de 52 weken voor het bereiken van de 65-jarige leeftijd minstens 20 weken gewerkt hebt. Het betreft een bedrag van \$630 (maximum). U kunt het aanvragen bij het Canada Employment Centre in uw plaats van inwoning (U kunt het vinden onder de letter 'E', Regering van Canada, in de blauwe pagina's van uw telefoonboek).

Een ander lied van de vrede



Arend van Dam in "Gedichten tegen de oorlog"

Hoe zal het hier ooit vrede zijn
zoals wij vrede wensen?
Uw aarde is toch veel te klein
voor mensen als wij mensen:
elk vechter; voor zijn grondgebied
-vasthoudend, maar 't behoort
ons niet -
tot over de eigen grenzen.

Gij die de Heer zijt van 't bestaan,
Almogende, - de sterken
die ons verschrikken met hun waan
doen niets dan onze werken:
de aarde is hun veel te klein,
zij twisten om het mijn en dijn
tot buiten 's werelds perken.

Hoe lang nog, ach hoe lang nog,
Heer,
duidt Gij, dat ze ons verdrukken;
hoe lang nog, dat wij telkens weer
eerbiedig voor hen bukken,
dat elk van ons vertrouwen stelt
op macht en kracht, op goed en
geld?
Breek onze trots aan stukken!

Bekeer ons, Here God, tot Hem
die niets voor zich bewaarde,
tot Hem die in Jeruzalem
't koningschap zal aanvaarden
en heersen met wie bij Hem hoort,
opdat het eindelijk naar uw woord
vrede zal zijn op aarde.

Ad den Besten

(melodie: "Herr, wie du willst, so schicks
mit mir")
In "Gedichten tegen de oorlog" (ge-
dichten en tekeningen), samengesteld
door Wim Ramaker, 48 pagina's, Kok/
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THANKS

POSTHUMUS: Mr. Cor Posthumus and family wish to thank you all for the christian sympathy shown to us in the passing away of our beloved wife, mother and grandmother. The many, many cards and acts of kindness were very, very much appreciated. May the real love of the Lord surround us.

Mr. Cor Posthumus, R.R.#3, St. Catharines, ON L2R 6P9

BIRTHS

DEBOER: With praise and thanksgiving to God, the giver of life, we, Ben and Anieta, gladly announce the birth of our second child, another beautiful daughter, **VALERIE SUE**, born December 12, 1982. She was welcomed home by her sister, Adriana and foster brother Norman. She is the 4th grandchild for Mr. and Mrs. P. Oosterhoff of Telkwa, BC, and the 5th grandchild for Mr. and Mrs. A. DeBoer of Selkirk, Ont. R.R.#1, Selkirk, ON NOA 1P0

ELGERSMA: With praise and thankfulness to the Lord, Ray and Gerda joyfully announce the safe arrival of a healthy baby girl, **KATIE BEATRICE**, born January 4, 1983. A little sister for Maurice, Renee, and Raymond; 45th grandchild for Mr. and Mrs. M. Elgersma of Cayuga, and 26th grandchild for Mr. and Mrs. M. Thalen of Sardis, BC. R.R.#3, Hagersville, ON NOA 1H0

HORNEMAN: "Children are a gift from God" (Psalm 127:3). With much joy and thankfulness to God, we, Abel and Tena wish to announce the birth of twin boys, **CALVIN SCOTT** and **KURTIS ANDREW**, born November 13, 1982. New little brothers for Leanne, Rhonda and Mark. Proud grandparents are Mr. and Mrs. Dick Horneman of Rollyview, Alta. and Mr. and Mrs. George Zee of Red Deer, Alta. Calvin and Kurtis are also the 51st and 52nd great-grandchildren of Mr. and Mrs. Frank Zee of Red Deer, Alta. Rollyview, Alta.

PENNINGS: With praise and thanksgiving to the Lord, we joyfully announce the safe arrival of a healthy baby boy, **ANTHONY NATHAN**, born January 27, 1983. Thankful parents: Bill (J.W.) and Nancy Pennings (nee Lammers). Happy sisters: Tammy Lynn, Heidi Joy and Julie Ann; 8th grandchild for Mr. and Mrs. J.W. Pennings, 1613 Scott St., London, Ont., 6th grandchild for Mr. Dirk Lammers, P.O. Box #49, Drayton, Ont. 56 D'Aray Pl., Kitchener, ON N2E 1B8

Be a part of the 1983 Wedding Album. Send material along with payment of \$10 to C.C Photo Album.

99 Niagara St.,
 St. Catharines, ON L2R 4L3

BIRTHS

STRUYK: With joy and thankfulness to the Lord, we, Arie and Mary, are proud to announce the birth of our son, **MELVIN MATTHEW**, born on Monday, February 7, 1983. A little brother for Harry. Proud grandparents are Mr. and Mrs. Melvin Lautenbach, St. Catharines, Ont., and Mr. and Mrs. Harry Struyk, Grimsby, Ont. Bl.#6, Apt. #2, Chestnut Court, Box #1187, Beamsville, ON LOR 1B0

MARRIAGES

We give thanks to our heavenly Father who has shown love and comfort to our parents by bringing them together.

On Saturday, February 26, 1983, we hope to celebrate, the Lord willing, the marriage of our parents,

GAIL (GE) MEDENDORP
 (nee Buitenhuis)

and
GEORGE (GEERT) MEYERINK

The ceremony will be held at 3:00 p.m. in the Bethel Chr. Ref. Church of Dunnville, Ont., with Rev. H.A. VanderWindt officiating.

We pray that the Lord will bless them and give them many years together.

Jetty & Adrian Boer; Tyson, Marcel — St. Catharines

John & Cindy Medendorp; Douglas, Teresa, Sandra — Burlington
 Janet & Bob Holtrop; Bernadette, Andrew — Thunder Bay
 Ed & Joanne Medendorp; Roxanne — Thunder Bay

Gerald Medendorp — Thunder Bay
 Trina Meyerink — Toronto
 Anita & Dave Baker; Lesley — Dunnville

Fred & Shirley Meyerink; Matthew — Dunnville

Hetty & John Urie; Garret — Dunnville
 Gerald Meyerink — Dunnville

Future address: R.R.#1, Dunnville, ON N1A 2W1

ANNIVERSARIES

Rexdale Mississauga
 1958 1983

March 1

"It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep" (Psalm 127:2).

With thanksgiving to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

GEERT and ERIKA HOLT VLUWER
 (nee Purol)

May God continue to fill their lives with love.

Congratulations from your children:

Alvin & Vera Holtvluwer
 Glenda

Esther

Home address: 5069 Ninth Line, R.R.#2, Hornby, ON LOP 1E0

Hazerswoud Listowel
 1938 1983

March 3

With joy and thanks to the Lord, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

JACOB and JANNY KOETSIER
 (nee Matze)

Wedding text: "I will never fail you nor forsake you. Hence we can confidently say the Lord is my helper. I will not be afraid. What can man do to me?" (Hebrews 13:5b,6).

Jack & Joanne; Jack, Jeanette, James, Maurice, Juanita, Michael, Jeremy — Listowel

Keith & Jean; Paul, Jason — Ethel

John & Janet; Ian, Scott, Carrie-Anne — Clinton

Ricky & Gregg; Brian, David — Stratford

Murray & Pat; Andrea, Carolyn, Sharon, Jeffrey, Brenda — Harriston

Home address: 4 Kilberg Court, Listowel, ON N4W 1P1

ANNIVERSARIES

Wirden Caledonia
 1948 1983

March 3

With thanksgiving to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

BILL and HOTTIE CNOSEN
 (nee Lenos)

"He has made everything beautiful in its time" (Ecclesiastes 3:11).

With love and congratulations from your children and grandchildren:

Rose & Dave Bouman; Darren, Duane, Heidi, Shannon — Hagersville

Fay & Jack Ouwendyk; Shelley, Christie, Jason, Jodi — Simcoe

Maggi & Gene Funderburg; Gene — Hamilton

Henny & Don Donovan; Marilyn, Billy — Selkirk

Ann & Jake Hamming — Brantford

Alice & Ray Wanzo; Helena, Gayle — Waterford

Sandy & Jim Dexter — Caledonia

Theresa Cnossen — Caledonia

Jim Cnossen — Caledonia

Lyne Cnossen — Caledonia

Open house: March 5, 1983 at Meranatha Chr. Ref. Church, York, Ont., at 8 p.m.

Home address: P.O. Box #1128, Caledonia, ON NOA 1P0

Elst 1938 Blyth 1983

March 2

"As there are mountains around Jerusalem, so the Lord is around his people from this time forth and for evermore" (Psalm 125:2).

With thankfulness to the Lord, we are happy to announce the 45th Wedding Anniversary of our dear parents and grandparents,

PETER IZEBRAND
 and
ANTJE HAMMING
 (nee Bakker)

Ko & Grace Hamming; Peter & Tracy (married), Keith, Richard & Karen (girlfriend), Anitta, Steven — Auburn

Marenie & Warner Koiter; Annette, Marie, Nick — Strathroy

Tina & Gerry Kromhout; Neil, Patty — Anne, Pauline, Nancy, Jessica — Dunnville

Anne & Cor Jongema; Ellen, Ian, Audrey — Wyoming

Wilma & Joe Szeker; Stephen, Michelle — Hamilton

Open house on Saturday, March 5, 1983, to be held in the fellowship hall of the Chr. Ref. Church, Blyth, from 2:30 - 5:00 p.m., D.V.

Well wishes only.

Home address: R.R.#1, Auburn, Ont.

OBITUARIES

On February 1, 1983, our heavenly Father called to his eternal home, our dear brother-in-law and uncle,

BEN BRUINSMA

ate the age of 92 years.

May the Lord strengthen and comfort our sister, sister-in-law and children.

Mrs. S. Bylsma & family — Hilversum, The Netherlands

Mrs. A. Bylsma & family — Leeuwarden, The Netherlands

Mrs. Ada Bylsma & family — Grand Rapids, Mich.

Mr. & Mrs. John Roorda & family — Blenheim, Ont.

Verlangend naar het Hemel's Vaderhuis is van ons heengegaan op 1 februari, 1983, in de ouderdom van bijna 93 jaar ons Ere-lid.

Mr. BEN BRUINSMA

Wij wensen de familie sterkte en in het bijzonder zijn vrouw, die hem met grote toewijding heeft bijgestaan. Zijn nagedachtenis zal bij ons voortleven.

De "Golden Age Club Chatham".

OBITUARIES

The Lord lifted up to higher glory our friend and brother in Christ,

GEERT ROFFEL

Ours sympathy goes out to Mrs. Helen Roffel, her children and grandchildren.

May the Lord give comfort and strength in the loss of their loved one.

John F. & Anje Dreise

Pete & Jane Keizer

Nel Voskamp

Paul & Gre Lamain

John H. & Ann Wiggers

— Trenton, Ont.

The Ladies Society "Dorcas" Trenton, Ont., express their sympathy to one of their members, Mrs. H. Roffel and family, with the passing away of their husband, father and grandfather,

GEERT ROFFEL

May the Lord comfort them in their sorrow.

Op 4 februari 1983 nam de Here tot zich in Zijn heerlijkheid,

Mr. G. ROFFEL

Bij dezen betuigen wij onze innige deelneming en bidden dat God zijn vrouw, kinderen en kleinkinderen Zijn sterkte en troost wil schenken.

Zalig zij die in de Here sterven.

Jeugd van vroeger

Trenton, Ont.

TEACHERS

BOWMANVILLE: Durham Christian High School, R.R. #1, Bowmanville, ON L1C 3K2; phone: (416) 623-5940, invites applications in the following areas: **science, PE/English.** Send resume, references, and applications to the school, c/o Ren Siebenga.

BRANTFORD: Brantford Christian School invites applications for a possible vacancy in **grade 7 and 8** for the 1983/84 school year. Please send applications to: Mr. G. Vanderveen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school), (519) 752-4100 (home).

BURLINGTON: The Trinity Christian School, Burlington, Ont., has a definite opening on its staff at the **primary level** and a possible opening at the **intermediate level** for the school year 1983-1984. Please send letters of application and resumes to: Mr. A. VanderLaan, Principal, 650 Walker's Line, Burlington, ON L7N 2E7; phone: 1-(416) 634-3052.

CAMBRIDGE: Cambridge Christian School invites applications for a possible opening in the **primary grades.** Please send applications to: Mr. John Tamming, Principal, 191 Myers Rd., Cambridge, ON N1R 7H3; phone: (519) 623-2261.

CHATHAM: Chatham District Christian Secondary School invites qualified persons to apply for the possible opening for the position of **principal**, commencing August 1, 1983. Chatham District Chr. Secondary offers a full academic program and has excellent facilities; student enrollment is 96 with 7 full-time staff members. Please send application and resume to: Mrs. Liz Vreugdenhil, Secretary of the Education Committee, 22 Briar Hill Rd., Chatham, ON N7M 5G8; phone: (519) 352-2836.

KITCHENER: Laurentian Hills Christian School requires a **kindergarten** teacher for a planned position opening September, 1983. Please send applications to: J. Hilverda, Chairman of the Education Committee, 173 Royal Orchard Dr., Kitchener, ON N2N 1T8; phone: (519) 742-8018.

TEACHERS

CHATHAM: Chatham District Christian Secondary School invites applications for possible vacancies which will require teaching a combination of subjects — **English, French, geography, man in society.** Come and join a dedicated staff and experience the joys of teaching in a smaller Christian High School. Send your letters of inquiries and/or applications to: Henry Kooy, Principal, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4; telephone: (519) 352-4591 (school) or (519) 354-9528 (home).

HAMILTON: Calvin vacancies will likely be in **Primary (K-4), and Intermediate (7 and 8) grades.**

This may be the year of the "turn-over" due to family expansion, professional development and geographic relocation. Now's your chance to consider joining the Hamilton staff. We're a congenial bunch of hard-working professionals who will welcome both the "rookie" and the "pro."

If you're competent in history or science or remedial education, drop us a line.

If you're interested in details on the primary vacancies, contact us soon. Contact: W.H. Hultink, c/o Calvin Christian School, 547 West Fifty St., Hamilton, ON L9C 3P7; phone: (416) 388-2645.

LONDON: London Parental Christian School invites applications for the position of **principal/teacher** for the 1983/84 school year. L.P.C.S., with grades K through 8, employs 6 full-time and 5 part-time teachers. We are located in south-western Ontario, in the home of the University of Western Ontario. Possible opening in the intermediate grades as well. Send applications and resume to: Larry Essenburg, London Parental Christian School, 202 Clarke Side Rd., London, ON N5W 5E4; phone: (519) 455-0360.

ORANGEVILLE: The Orangeville Christian School invites applications for a **grade 1-2 classroom teacher** to begin in September 1983. All applications should be sent to Mr. R. Duggan, Principal, 2 Hewitt St., Orangeville, ON L9W 2T7; phone: (519) 941-7677 (home) or (519) 941-3381 (school).

ST. CATHARINES: Beacon Christian High School, invites applications for possible openings in: **English and history.** Experienced or new teachers are invited to write to: John Vriend, Principal, 2 O'Malley Dr., St. Catharines, ON L2N 6N7

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible vacancies in **primary, junior, special education and part-time music.** Preference will be given to Canadians. Interested applicants are asked to submit a complete application and resume to: Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott Street, St. Catharines, ON L2N 1J3; phone: (416) 937-6302.

SARNIA: Sarnia Christian School invites applications for the 1983/84 school year for a **grade 1** position and a possible position in the **intermediate grades** (knowledge of French will be an asset). Sarnia Chr. School has an enrollment of 240 pupils from kindergarten - 8, and is located near the shores of Lake Huron. Please submit applications to: Mrs. Gerda VanderMeulen, 1091 Cathcart Blvd., Sarnia, ON N7S 2H4; phone: (519) 542-4553.

Classified Advertising

TEACHERS

The Smithville District Christian School

solicits applications for possible positions in all areas and specifically for girls' physical education and music.

Our growing school now numbers 220 students and offers courses at three levels of learning: Advanced, General and Basic. In addition to the regular academic core of subjects we shall offer courses in business, technology, agriculture, and the arts.

N.B. Strooboscher, Principal.

Box #310, Smithville, ON L0R 2A0

phone: (416) 957-3255 (school)

EDMONTON Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in:

kindergarten

elementary

secondary • French • chemistry
• math

assistant principal • elementary/
junior high

We have the added services of curriculum coordinators for grades K-12. The four schools in our system also have a number of staff members as resource teachers for the system.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects His claim on life, is fertile soil in which to grow personally and professionally.

The Edmonton Christian School community, with over sixty teachers, continues to plan for good facilities, positive working conditions, and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact us.

H.P. Visscher

14345-McQueen Road, Edmonton, Alberta T5N 3L5

Tel: (403) 455-8515

Pacific Christian School (K-12)

671 Agnes St., Victoria, BC V8Z 2E7

Phone: (604) 479-9365

invites applications from suitably qualified teachers in the following secondary school areas:

ENGLISH/DRAMA

PHYSICAL EDUCATION (Girls)

GENERAL SUBJECTS (eg. art, science, business
courses)

For details and applications contact the principal:

Mr. R. Sutton

Vancouver Christian Secondary School

has established a Search Committee which is ready to receive inquiries from persons interested in the

PRINCIPALSHIP

of the school. Applicants must be articulate Christians, should show an interest in curriculum development, have proven administrative ability, and be able to understand supporters and parents of varying Christian backgrounds. Since the present principal wishes to return to teaching it is the committee's desire to fill this position for the 83-84 school year, if possible, but applications for a later date are also invited. Vancouver Christian Secondary School is the highschool campus of Vancouver Christian School, a growing, inter-denominational school offering Grades K-XII. The highschool expects to enroll some 160 students for 83-84.

Inquiries should be directed to:

Search Committee

Vancouver Christian Secondary School

3496 Haida Drive, Vancouver, BC V5M 3Z4

PHONE: (604) 430-3062

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

We have definite openings for the 1983/84 school year in the areas of:

- English • Bible • Mathematics • General Science
- Business Education - typing, accounting • PE - girls
- Home Ec. • French

and possible openings in other major subject areas requiring a background of several majors and/or minors and broad range of interests.

Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application, with resume, references, and credentials to:

15353-92nd Ave., Surrey, B.C. V3R 1C3

For further information contact:

F. Herfst, Principal

(604) 581-1033 (school) or (604) 524-6753 (home)

TEACHERS

Abbotsford Christian Secondary School

invites applications for vacancies in:

GIRL'S P.E.
FRENCH
COMMERCE

In addition, there may be possible vacancies in:

ENGLISH/LIBRARY, ART, HOME ECONOMICS

Teachers interested in becoming part of our dynamic, growing Christian school system, should send resume and references along with application to:

John Masselink, Principal

P.O. Box 182, Abbotsford, BC V2S 4N8

Tel: (604) 859-5528 (school); 859-3834 (home)

HELP WANTED

Manager required for Christian Campground

Challenging opportunity to supervise and manage all aspects of a Christian family and youth campground. Living quarters can be provided. Position will be available for summer months. Salary negotiable. For enquiries and job description please contact:

L.C.C.G.

c/o J. Krale

P.O. Box #867, Petrolia, ON Canada N0N 1R0

Summer Camping Opportunity

THE SCOTT MISSION CAMP*

offers disadvantaged children and youth of the inner city a Christian, wholesome and happy camping experience in the Caledon hills approximately forty miles from Toronto. Owned and operated by The Scott Mission, (a non-denominational, charitable organization) the camp provides a physically challenging and spiritually rewarding programme of group games, campcraft, swimming, Bible study, horseback riding, canoeing, and nature encounter in a variety of out-door settings.

Campers whose social background has suffered disruptive influences receive support and guidance from a group of committed, loving, young adults who serve as counsellors and programme specialists. Skilled and mature leaders are required for each of the above areas as well as for counselling, swimming instruction, hiking, and archery. All positions offer some remuneration which is scaled to the applicant's experience and skill.

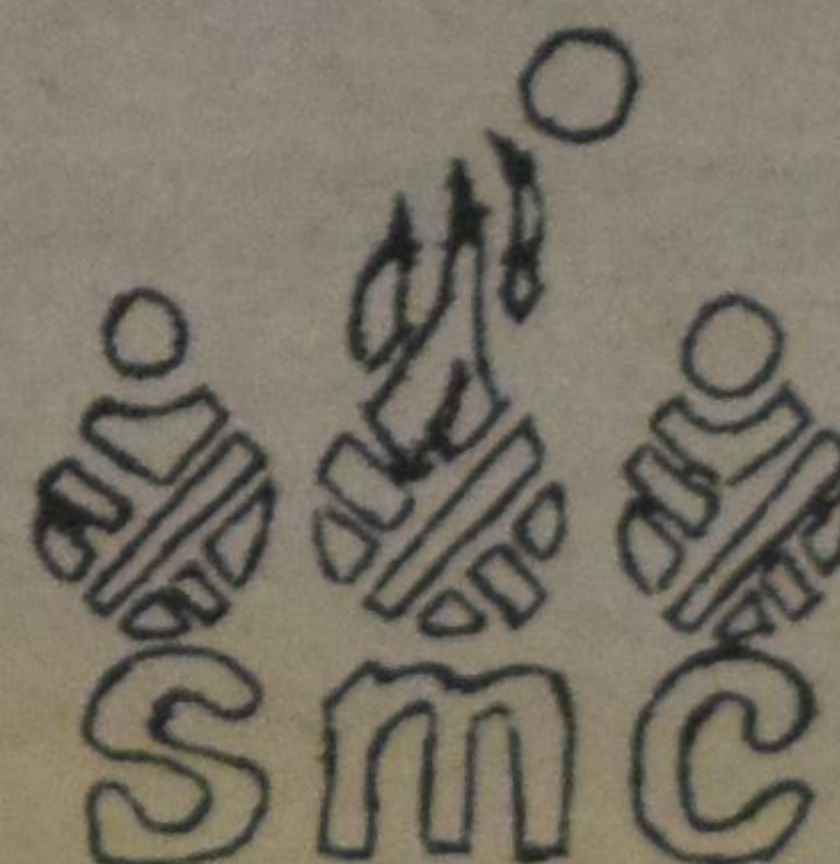
If you are interested in sharing an exciting, learning, serving summer please contact:

Earl Ambrose, Director,

The Scott Mission Camp (phone: 924-4437)

502 Spadina Ave., Toronto, ON M5S 2H1

* Accredited by the Ontario Camping Association and Christian Camping Int'l.



Employment Opportunity

Vocational Program Director:

Successful applicant will have management and marketing skills, woodworking skills and previous experience in rehabilitation services to the handicapped.

Vocational Instructor:

Successful applicant will have experience in all aspects of woodworking, preferably cabinet making, and previous experience in rehabilitation programs.

Further information can be obtained from, and resumes submitted to:

Rehoboth Christian Association

Box 1089, Stony Plain, Alberta T0E 2G0

Tel: (403) 963-4044

before March 1st, 1983.

Camp KE-MON-OYA

a Christian Boys' and Girls' camp, has staff openings for:

Cabin counsellors: 18 and older, July and/or August.

Activity counsellors: (swimming, sailing, nature, arts and craft camp craft) 18 and older, July and/or August.

Nurse or R.N.A.: July and/or August, or for one 12-day session.

Cook, kitchen girls & maintenance person.

If you feel called to spend a summer sharing the gospel with children, please write to:

Camp KE-MON-OYA

Box 124, Unionville, ON L3R 2L8

or call collect: 1-416-294-8918

TEACHERS

NEWMARKET: The Holland Marsh District Christian School invites applications for positions in kindergarten, grades 1 and 2 for the 1983-84 school year. Possible vacancy in the junior grades. H.M.D.C.S. has an enrollment of 195 students in K-8. Please submit application to: H. Vandervecht, Principal, Holland Marsh Dist. Christian School, R.R.#2, Newmarket, ON L3Y 4V9.

STRATHROY: The John Calvin Christian School Society invites applications for a possible vacancy in the primary grades for the 1983/84 school year. Please send applications and resume to: Mr. H. Wiersma, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3; phone: (519) 245-1934 (school) or (519) 289-5562 (home).

ST. THOMAS: Ebenezer Christian School invites applications for a possible vacancy in the intermediate grades for the 1983/84 school year. Send letters of inquiry or application to: Mrs. T. Oegema, Secretary of the Education Committee, Post Office Talbotville, ON N0L 2K0; or phone: (519) 633-0514.

THUNDER BAY: Thunder Bay Christian School requires a teaching principal for the 1983-84 school year; experience preferred. Letters of inquiry or application can be sent to the Secretary of the Board, Mrs. Cathy Ypma, 582 Hilldale Rd., R.R.#15, Thunder Bay, ON P7B 5N1 or phone: (807) 767-5634.

WOODSTOCK: We invite applications for a possible (Sept. 83) opening in grade 1. Training in special education may be an asset. We also have a possible vacancy in grade 6. The successful applicant will be responsible for the music program in the senior grades and possibly for the teaching of history on rotation as well. Address all correspondence to R. van der Ploeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3; phone: (519) 539-1492 (school); 539-2117 (home).

SASKATCHEWAN: The Saskatoon Society for Christian Education invites applications from experienced persons to fill challenging positions as principal-teacher and teacher in our new inter-denominational Christian School; grades K through 8, scheduled to open September, 1983. Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

CALGARY: Calgary Christian School is accepting applications to fill several vacancies in junior and senior high grades for September 1983. Respective majors should be in language arts, science (biology and chemistry) social studies and music (vocal and instrumental). Please forward application and resume to: Gerben Vanderveen, Principal, Calgary Chr. School, 2839 - 49th St., SW, Calgary, AB T3E 3X9.

Crowded?

If you are looking for a new place to live, or conduct your business, try our Real Estate Section.

HELP WANTED

Central, Alta: Wanted, single Christian hired hand on dairy operation; experience and references required; position available immediately. Phone: (403) 372-2224 or (403) 372-2270.

Classified Advertising

TEACHERS

LETHBRIDGE: Immanuel Christian School is seeking applications for positions in: high school mathematics, junior high social studies, junior high English, junior/senior high home economics. Teachers must qualify for the Alberta certification. Send resume and applications to: Mr. Herman Konynenbelt, Principal, 803 - 6th Ave. N., Lethbridge, AB T1H 0S1; phone: (403) 327-4223 or (403) 328-4782.

VERNON: Vernon Christian School invites applications for a **grade 1/2 position** for the 1983/84 school year. Please send applications, resume and inquiries to Mr. K. Stromberg, Principal, Vernon Chr. School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, BC V1T 6L6; phone: (604) 545-7345.

PERSONAL

Reunion Diakonessenhuis Emmen April 29, 1983

Looking for Tryn Anema-Velema somewhere in B.C. If interested write: Maryke VandeKamer-Vlameling, R.R.#1, Fenwick, ON L0S 1C0

BUSINESS

Evangelistic material in Arabic

Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.

Write:

**Arabic Department
The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R3Y8**

For sale in southwestern Ontario, a Dutch store. Turnover \$130,000 per year. Send letters of inquiry to: Box #4737, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

EMPLOY. WANTED

16 1/2-year-old boy, with some experience on dairy farm, is willing to work and learn; good references of former employer can be obtained. Call: (416) 623-4120.

A second year Dordt College student, 20 years old, male, would like to earn money for the next school year; has 5 years experience on fruit-cash crop dairy farm; good references available; will do other kinds of work as well. Write or call: J. Wesselius, Dordt College, Box #479, Sioux Center, Iowa, U.S.A. 51250; phone: (712) 722-3771 ext. 6712.

21-year-old married man is looking for a full-time **dairy herdsman** position in south-western Ontario. Ridgetown Agricultural College graduate; 2 years full-time experience with dairy. Phone: (519) 845-3616 and ask for Tim or (519) 845-3740 after 7:00 p.m.

Calvin College student looking for summer employment (anywhere in Canada) to be able to pay next year's tuition, willing to do any kind of work. G. Keegstra, 114 Bolt Hall, Calvin College, Grand Rapids, Mich. U.S.A. 49506.

19-year-old girl will do any kind of **housekeeping and babysitting**; with experience and references available; available immediately; preferably live-in; S.W. Ontario only; call Sandra anytime: (519) 356-2467.

CHURCH GROWTH

Want to move?

Consider Fairview, Alberta

We, 4 Chr. Ref. Church families, are hoping to start a church in this area. Good farming opportunities, also employment at Hospital, and possible jobs at Agricultural College. An Interdenominational school is also an objective of ours.

Please correspond with Gerben and Marianne Bosma, Box 1605, Fairview; (403) 835-4641.

PASTOR NEEDED

KALAMAZOO, MICH.: Assistant to the Pastor - to provide leadership in planning, developing, implementing, and coordinating educational and outreach programs of Third Church; ordination optional; candidates are invited to send resume, and will receive complete position description and church profile. Please respond to Search Committee, Third Chr. Ref. Church, 2400 Winchell Ave., Kalamazoo, MI 49008.

KEMPTVILLE: Kemptville Chr. Ref. Church (Ontario) is searching for a new pastor. Church profile available shortly; inquiries gratefully accepted. Address correspondence to: William Van Dam, R.R.#1, Oxford Mills, ON Canada K0G 1S0 or phone: (613) 258-2708.

EDMONTON:

Youth Director or Pastor

Trinity Chr. Ref. Church in Edmonton is searching for a youth director or pastor.

The consistory would be happy to receive enquiries from anyone who would like to be considered.

Please correspond with the clerk:
Randall Huisman
39 Steele Cres.
Edmonton, AB T5A 1G4
phone: (403) 475-5756

ST. CATHARINES: The Maranatha Chr. Ref. Church of St. Catharines, Ont., is searching for an **assistant part-time pastor**. The primary task is pastoral care for the senior members of the congregation. He must be able to converse and preach in the Dutch language. For more information or a job description, please write to the Maranatha Chr. Ref. Church, 301 Scott St., St. Catharines, ON L2N 1J4 or call: (416) 934-0631.

FOR RENT

Victoria, BC: For rent - 2 bedroom, furnished apartment; June-July-August. Phone: (604) 727-2387.

REAL ESTATE

Harold Workman Real Estate Ltd.
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Phone: (519) 482-9849

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100 acre dairy farm: new tie stable, pipeline, stable cleaner, 2 silos with unloaders, steel implement shed; modernized home; 94 acres level Harrison loan; large 10% F.C.C. mortgage; registered cows and quota available.

92 acre dairy farm: on hwy. 32, new stalls, pipeline milker, 2 silos with unloaders; farmatic mill, three bedroom home, land tiled where needed, cows and quota may be purchased, east of Listowel.

Reduced to \$132,500.00 to settle estate: 100 acres, 85 acres good corn land; some bush; modern automated hog finishing barn, stable cleaner; steel granaries, three bedroom home.

75 acres: four bedroom home, attached garage; barn 32' x 100' suitable for horses or any livestock; shop 32' x 40'; all buildings four years old.

76 acres with immaculate home; farrowing barn, stable cleaner; mix-mill; systematically tiled; five acres hardwood bush; county road; good terms.

Approximately 4 acres with 5 barns for raising poultry; implement shed; three bedroom home; all buildings less than 12 years old.

Contact: **Albert Carson,**
Listowel Office,
P.H. MILLER REALTY LTD.
Phone: (519) 291-1544
eve: 291-1395

Garden Centre

Burlington, Ont.: 2 1/2 acres; 2 modern brick homes; store and 2 greenhouses; well-established; good financing; would suit two families.

Call:

Albert Lunshof

at

R.J. GRIESE R.E. LTD.

4120 Morris Dr., Burlington, Ont.

Phone: (416) 639-4092

evenings: (416) 632-1075 (res.)

Chicken Broiler Farm

in the Niagara Region; fronting on a paved road; comfortable house and good chicken barn with fairly new automatic equipment; reduced price only \$360,000. For further information call or write: Harry Termaat, 28 Dauphine Cres., Welland, ON L3C 2T1; (416) 732-4518 rep. Kernahan & Graves R.E. Co. Ltd. - Realtor

REAL ESTATE

Dairy farm: Peterborough, 148 acres, Otonabee loam; nice barn with 59 stanchions, pipeline, silo with automatic feeder; exceptional home; 316 Ltr. no.1, 55750 Ltr. MSQ; 67 cattle; fully equipped; complete \$350,000 with \$100,000 down, balance at 12%.

Woudstra R.E.

Orono, ON L0B 1M0
(416) 983-5915

COTTAGES

Looking for a quiet summer resort? We have 10 cottages, boats and motors. Our store is well-stocked with groceries, confectioneries, bait and ice. Excellent swimming and fishing. For further information our winter address is:

Sandy Bay Cottages
c/o Mrs. I. Crann
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(416) 579-3996
(until March 31st)

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Christian
Resort



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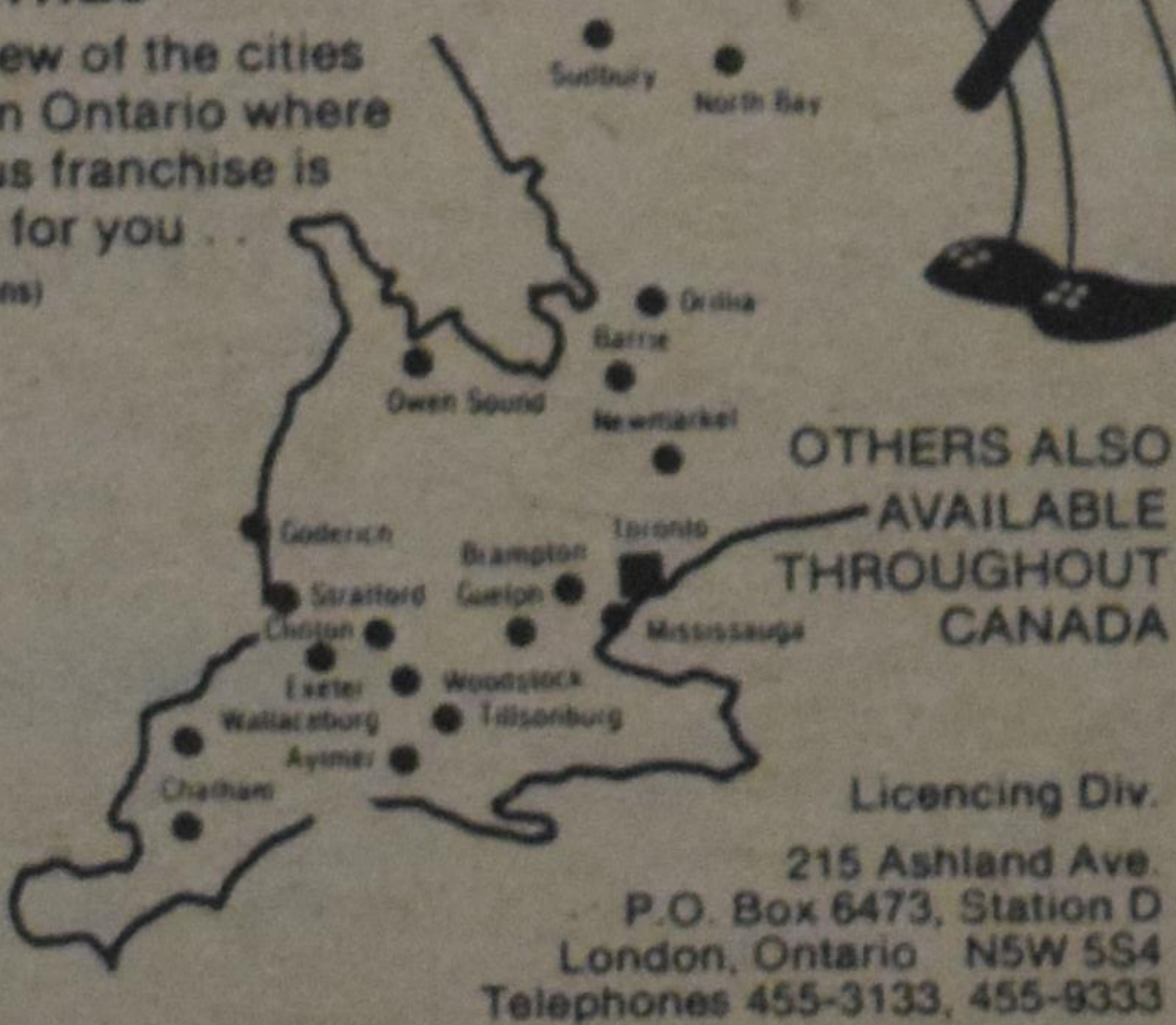


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- Brampton
- Newmarket
- Orillia
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- Goderich
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- Wallaceburg



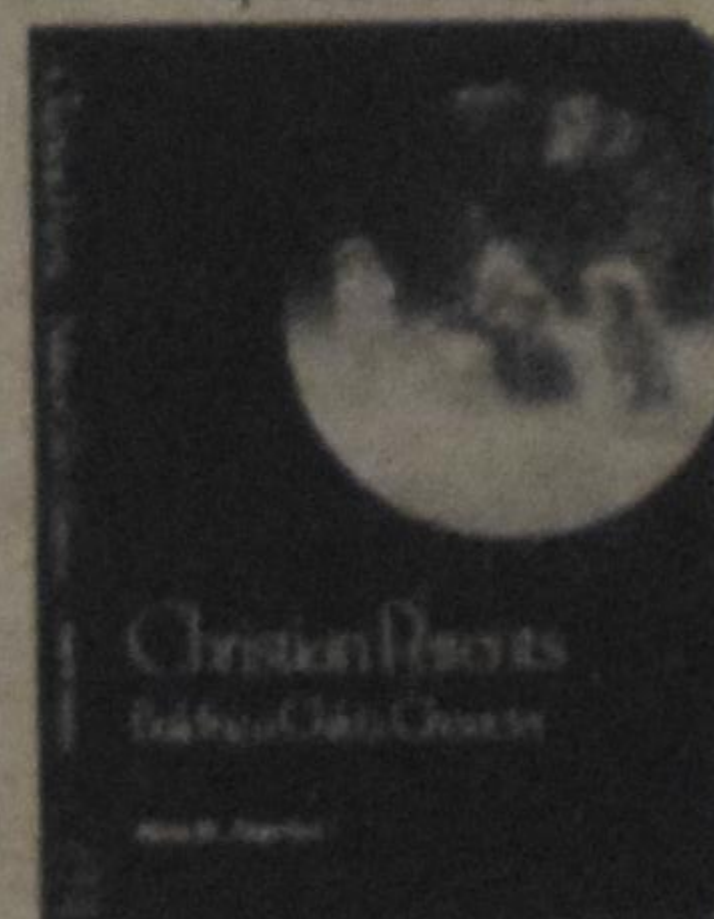
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Events

Literature Intro to Canadian Lit

Canadian Literature in the 70's, Paul Denham and Mary Jane Edwards, editors; Holt, Rinehart and Winston, 1980; J.S. de Bree, Cobourg, ON.

Do you know the following people; Robertson Davies, Alice Munro, Rudy Wiebe, Margaret Atwood, and Susan Musgrave? Canadian writers they are and there are more of them: Andrew Suknaski, Leo Simpson, and Al Pitman. Their work can be found in a very readable book entitled *Canadian Literature in the 70's*.

The book contains poetry, essays and a large number of short stories. If you possess some curiosity for Canadian culture and especially for Canadian literature, and you don't want to start in immediately on Robertson Davies' *Fifth Business* or Alice Munro's *Who Do You Think You Are?* (Although they are highly recommended), you can start with this anthology. It may be available at your local library.

Southern Ontario Tour

Calvin Seminary Choir

presenting a concert of praise

"Hallelujah, Praise the Lord"

Grace Chr. Ref. Church, Chatham February 24

Ingersoll Chr. Ref. Church, Ingersoll February 25

Immanuel Chr. Ref. Church, Hamilton February 26

Covenant Chr. Ref. Church, St. Catharines February 27

Jubilee '83

Wellandport Christian School

25th Anniversary March 12, 1983, D.V.

9:30 a.m.: Coffee Social in the gym.

11:30 a.m.: Luncheon (free).

1:30 p.m.: Thanksgiving Service in the Riverside Chr. Ref. Church, Wellandport.

Speaker: Mr. Arend Kersten

Redeemer College - Development Director

Music and Choirs

4:00 - 6:00 p.m.: Informal Reunion.

Refreshments will be served.

If you want to share lunch with us, please write or phone before March 1, 1983

Mary Janssens, R.R.3, Wellandport, ON L0R 2J0; phone: (416) 386-6834

or Anne Van Wyngaarden; phone: (416) 386-6979

"Attention ALL Young People"

It's time to register for the

"Ninth All-Ontario Convention"

which will be held at

Carleton University

(Ottawa, Ont. - Canada's Capital)

FOLLOW HIS STEPS

on May 20-23, 1983

The theme for this year is "Follow His Steps". It'll be a great weekend of faith, fellowship and service.

It's a weekend of sharing our faith with others, having fellowship with fellow conventioners, and witnessing in the community.

Registration: (till March 15, 1983) \$100 for members

\$105 for non-members

For information and your registration form, contact your league secretary.

SO REGISTER NOW FOR THIS TERRIFIC WEEKEND!!

Hope to see you there.

LET'S PLAY CHESS

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN FEBRUARY

#950 #951

Dr. Seiferth G. Smit & A.M. Koldyk

Germany, 1925 Holland, 1947

4 11

2 9

3-mover 2 pts. 2-mover 3 pts.

NOTES

1. This time, the complications seem to be in the two-mover, #951. Watch out for pins, blocks and interferences. Your task in the three-mover, #950, is to stop the Black King from escaping from the net of Black Pawns.

2. Please give the Key and all variations for #950.

3. Please give the key and threat, if any, for #951. Give reasons why you chose the particular square for the Key, and not any of the others available to you with the same, if any, threat.

4. The deadline for the February problems #948-951 is:

March 20 with Ontario postmark

March 30 with B.C. postmark

March 25 for all others

Justice and Peace for Christians

one century after Kuyper

a lecture series* by

Nicholas Wolterstorff

professor of philosophy, Calvin College

March 11 and 12; 25 and 26, 1983

March 11, 8:00 p.m. - Comparative view of how Christians have inserted themselves into society

March 12, 1:00 p.m. - The modern social world as one interlocked structure.

3:30 p.m. - Christian social philosophy in Latin America and Amsterdam in this decade.

March 25, 8:00 p.m. - Causes of world poverty and affluence, and our obligations to the poor.

March 26, 1:00 p.m. - Nationalism in the modern world: South Africa and the Middle East.

3:30 p.m. - Causes of urban ugliness; aesthetics in the city.

Series is open to the public. All lectures to be held at

Institute for Christian Studies

229 College Street, Toronto Phone: (416) 979-2331

Fee: \$25.00 for the series; \$6.00 for single lecture.

Telephone registration in advance is requested.

* The Abraham Kuyper Lectures given in 1981 at the Free University of Amsterdam.

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March 11, 1983

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You may place an ad for a summer job free of charge till you have found one. Please print or type all ads submitted.

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Look for student help in the upcoming columns.

Calvinist Contact

Job Market

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St. Catharines, ON

L2R 4L3

(416) 682-8311

Calendar of events

Mar. 3 & 4 Calvin Memorial Chr. School: 'Snow White' performance.

Mar. 5 A Charity auction sale will be held at Woodland Chr. High school. All items to be sold are new. Preview 9 a.m. Sale 10 a.m.

Mar. 12 Jubilee '83 weekend. Celebrate with us the 25th Anniversary of the Wellandport Chr. School.

Mar. 11-12; 25-26 "Justice and Peace for Christians One Century after Kuyper." Lecture series by Nicholas Wolterstorff to be held at the Institute for Christian Studies, 229 College Street, Toronto.

Apr. 9 Christian Labour Association of Canada - 31st annual Convention, at 9:30 a.m. in the Centennial Community Centre, 65 East 6th Ave., New Westminster, B.C. Tickets \$11.50. For further information and tickets call: 939-7686 or 939-6212.

Apr. 16 "Back to God Hour Rally" - Toronto at 8 p.m. in St. Paul's Church, 227 Bloor Street East at Jarvis; speaker: Dr. Joel Nederhood; music by choirs and brass under the direction of Leendert Kooij; at the organ Andre Knevel.

May 7 Christian High School choir festival, Bethel Gospel Church, 1355 Upper Wellington, Hamilton at 7 p.m.

May 20-23 Ninth All-Ontario Convention also known as the 1983 Mini Convention of Chr. Ref. young people, Carleton University, Ottawa.

Calvin Seminary Choir - Southern Ontario tour - will present evening concerts at: Thurs., Feb. 24 at Grace CRC, Chatham, Ont.; Fri., Feb. 25, at Ingersoll CRC, Ingersoll, Ont.; Sat., Feb. 26 at Immanuel CRC, Hamilton, Ont.; Sun., Feb. 27 at Covenant CRC, St. Catharines, Ont. Please check local listings for the times.

Salem evenings with Herman deJong, Salem's Development Director will be in Georgetown CRC - Jan. 31; Kingston CRC - Feb. 2; Bloomfield CRC - Feb. 3; Bowmanville (Maranatha) CRC - Feb. 7; Belleville CRC - Feb. 10; York CRC - Feb. 14; Welland Union CRC - Feb. 16; Smithville CRC - Feb. 17; Acton CRC - Feb. 21; Whitby (Hebron) CRC - Feb. 24; Port Perry CRC - Mar. 7; Oshawa CRC - Mar. 16; Willowdale CRC - Apr. 5.

His Stubborn Love film series with Joyce Lansdorf, in the East Strathroy CRC at 8:00 p.m. on the following nights: Feb. 3, film 1 "Change Points"; Feb. 10, film 2 "Your Irregular Person"; Feb. 17, film 3 "His Stubborn Love"; Feb. 24, film 4 "God's Waiting Room"; Mar. 3, film 5 "Mourning Song"; Mar. 10, film 6 "Tough and Tender".

The Canadian Home Bible League: Van Polen Multi-Media presentations: Jan. 16, Burlington, Jan. 16, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb. 27, Toronto; Mar. 6, Ottawa; Mar. 27, Willowdale.

An extension course sponsored by The King's College and St. Stephen's College, to be held at St. Stephen's College, 8830 - 112 St., Edmonton, starting at 7:30 p.m. Topics and dates:

Feb. 24: "Christianity and the Environment: Stewardship" led by Harry Cook and Peter Mahaffy.

Mar. 3: "Tying it Together" led by Russell Savage, Darryl Auten, and Leslie-Ann Hales.

Lyle McBurney of the Ontario Association of Alternate and Independent Schools (OAAIS) on tour:

Feb. 1, 2, 3: Strathroy, London;

Feb. 22, 23, 24, 25: Oshawa, Belleville, Brockville, Ottawa;

Mar. 8, 9: Barrie, Orillia;

Mar. 16, 17: Brampton, Bolton, Mississauga.

Next Issue

Dated Mailed Deadline for classified ads Deadline for other advertising

Fri.Feb.25 Tues.Feb.22 Fri.Feb.18-8:30a.m. Wed.Feb.16-8:30a.m.

Fri.Mar.4 Tues.Mar.1 Fri.Feb.25-8:30a.m. Wed.Feb.23-8:30a.m.

Fri.Mar.11 Tues.Mar.8 Fri.Mar.4-8:30a.m. Wed.Mar.2-8:30a.m.

Books

Psychology

Modern-day demon possession?

The Exorcism of Anneliese Michel, Felicitas D. Goodman, Doubleday, 1981; hc., 255 pp., \$16.95. Rev. Johan D. Tangelder, Strathroy, ON

When I was in the Philippines, I noticed that the existence of demonic forces was never argued. The powers of darkness were feared. What a joy it was to see converts to Christ joyfully show their release from their bondage in word and deed. Modern Christianity in the western world, by and large, fails to take seriously the power and relevance of evil. Does this lack of awareness of the demonic account for much of the ineffectiveness of the church and spiritual scepticism?

The Exorcism of Anneliese Michel is a story of a young girl possessed by demons. The tragic fate of Anneliese created a furor in the German press. Anneliese, who lived in a rural Bavarian community called Klingenberg, died in the summer of 1976 of what appeared to be a severe battery and starvation. A priest, who called the district attorney's office the day of her death, spoke of demon possession and exorcism. Anneliese's parents and the two priests who had carried out the exorcism were accused of negligent homicide. The four accused received severe sentences. What really happened to

Anneliese as psychiatrists dismissed her problem by labelling it mentally ill?

Through extensive research, the author assembled what she believes to be a reliable picture of Anneliese's life and story of exorcism. Eight chapters narrate the story in detail. In the last two chapters, Goodman attempts to analyse what transpired. The analysis presents an interesting and novel approach to the phenomenon of demon possession and exorcism.

Was Anneliese insane? This depends, of course, on one's definition of insanity. The author shows that Anneliese was endowed with a supersensitive nervous system. She was not insane. She was engaged in a very human activity as she switched into a trance. This experience is called RASC, the religious altered state of consciousness. The cure for Anneliese's condition could not have been drugs. A rational manipulation of the brain should have been used "that makes it possible for the subject to gain control over his behaviour, to 'tame the spirit' as many societies see it."

As Anneliese was caught in RASC she could have been healed if the doctors had refrained from giving medication. Dr. Goodman writes: "While secular rituals, such as establishing a routine, are of the hit-or-miss variety, religious curing

rituals are of admirable effectiveness because they have been honed to perfection by thousands of years of use."

As a Christian, I cannot accept Dr. Goodman's theory. When demon possession occurs, the liberating gospel of Christ is still the answer. Jesus' words to his disciples are still valid for today: "Behold I have given authority to tread upon serpents and

scorpions, and over all the power of the enemy; and nothing shall hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven" (Luke 10:19).

Those who are interested in an account of demon possession and the Roman Catholic ritual of exorcism will find the narrative section of this book compelling.

Dr. Felicitas D. Goodman was born in Hungary and attended school in Transsylvania. She did her graduate work in the U.S. and was Associate Professor of Anthropology at Denison University in Granville, Ohio. She is the author of a previous book, *Speaking in Tongues*, as well as of numerous papers and articles on religious behaviour in different cultures.

Bible study

Bible story in context of their time

The Victor Handbook of Bible Knowledge, V. Gilbert Beers, Victor Books/Scripture Press; hc., 640 pp. W.S. Reid, Guelph, ON

The author of this work has a background which has enabled him to do a thorough job on its preparation. Holding doctorates in both philosophy and theology, and having travelled extensively in the Near East, he has the equipment necessary for providing an understanding of the background of the biblical accounts. Added to this, he has had considerable experience in writing, particularly children's books, with the result that when he writes he is quite clear in his expositions. No one need be afraid of philosophical or theological jargon.

The technique of exposition in this book is that the author has taken some 300 Bible stories, has given the relevant passage references and then has added explanatory material. He has discussed such topics as

people's clothing, methods of work, food and ways of travel and communication. All this material adds greatly to the understanding of the story in the Bible. Some 150 accounts have been taken from the Old Testament and the same number from the New.

Added to the text is a large number of illustration: drawings, paintings and photographs as well as many maps all of which not only add to the attractiveness of the book, but which make the biblical accounts clearer and more concrete. Here one may raise a question, however, as to the accuracy of some of the pictures. In the New Testament section the pictures drawn of Mary washing Christ's feet and of his washing the disciples' feet are not entirely correct. In each case they show Christ and the disciples sitting on wooden stools, rather than lying on couches around the table. For the woman who wept on Christ's feet and dried them with the hair of her

head, she would have had to get under the table to do this, if the pictures were correct! But generally the pictures seem to be quite accurate and the colour photographs are very often works of art.

In all of this, one notes a true loyalty to the accuracy historically of the scriptures. Beers has simply sought to set forth what the scriptures have to say and to make clear what happened in the stories by giving the context of the event which took place. Therefore, one can rely upon what is said as being in accord with a sound view of biblical reliability.

The book can be useful in many ways, particularly for teaching. Children of all ages should enjoy using it, as it will bring the biblical stories to life in a way which they will be able to understand. Preachers may also find it useful in enabling them to give a more lively and comprehensible exposition of the texts for their sermons - if they have texts!

"Kijk op Boeken"

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Culture

A Reporter in China

China: Alive in the Bitter Sea, Fox Butterfield, Times Books/Fitzhenry, 1982; hc., 468 pp. Theodore Plantinga (Redeemer College), Dundas, ON.

Ever since Henry Kissinger and Richard Nixon re-established U.S. ties with China in the early 1970s, North Americans have been treated to a stream of reports about life in the world's largest Communist dictatorship. Many of these reports, especially the ones in newspapers, magazines, and television programs, have been surprisingly favourable. Various social ills that continue to plague us in the West have been overcome in China - or so we are told. The people are happy and industrious; the streets are clean.

This view of China is challenged by Fox Butterfield, an American reporter who speaks Chinese and has lived among the Chinese for some years. Like other Chinese pundits, Butterfield is limited in his sources of information - and freely admits it. Chinese society is not nearly as open as some of us suppose.

What Butterfield presents is not so much a systematic survey of life in China as a series of fascinating snapshots of individual Chinese. Are they a typical cross-section? Butterfield does not claim that they are. Yet their stories tell us a great deal about China.

Like certain other commentators on communist countries, Butterfield does not attribute all the woes to an inflexible and thoroughly mistaken communist ideology. He takes the characteristics of the Chinese people and of their pre-communist society into account, arguing effectively that the bureaucratic spirit that stifles creativity in China today is not entirely a product of Mao and his associates. In China (as in Russia), there is historical continuity to be considered: Communism can be

viewed in part as a continuation of certain bad traditions and tendencies present in Chinese civilization for centuries.

Butterfield's book is not just

informative but highly entertaining and can be read with profit by any adult willing to think his way into an utterly foreign culture. Highly recommended.



TO VISIT CANADA: The Calvin Seminary choir will be performing in various Ontario communities in the near future. See the Calendar for dates and places.